

# PENTECOSTAL HERALD

and WAY OF FAITH

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## SEARCH THE SCRIPTURES

By The Editor

**S** EARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." This was the challenge of Jesus to the unbelieving Jews.

In all of his teaching the Lord Jesus Christ recognized the divine authority of the Old Testament Scriptures. He even said to the Jews on one occasion, "If ye had believed the writings of Moses; ye would have believed me."

Bible readers have read the Old Testament and Psalms, with the prophecies, to poor account if they have not discovered in them the Christ. Christ is foretold all through the Old Testament. The sainted W. B. Godbey, a profound Hebrew and Greek scholar, used to say that "The New Testament is shut up in the Old, and the Old Testament is opened up in the New." A well expressed truth.

There is nothing more important in the development of the spiritual life than in thoughtful, careful perusal of the Word of God. It is bread and water to the hungry soul. It is divine light upon the pathway of human life. It is shield, buckler and sword to the soldier of the cross. To neglect the Word of God, is to stumble and fall.

The Bible reveals God to us; it reveals us to ourselves. It makes known to us our sinful, lost state, and the love of God which is extended to us, and the gracious provisions made in Jesus Christ, to redeem us from a state of sin and bring us into a state of salvation. How unfortunate to neglect the prayerful searching of the Scriptures; not for debate and contention, but for divine instruction, for righteous living, for everything that pertains to a godly life.

The reading of the Word of God is feeding the soul upon the bread of life. The body cannot live without food; it will become lean, cease to function, and finally, die, if not regularly nourished with food. A man may be a deep penitent, forsake his sins, trust in Christ, receive pardon, have the joy of salvation, but if he neglects the Word of God he will become a spiritual dwarf. If this neglect is continued he will fall into sin. To be a Christian is to be a thoughtful, faithful reader of the Word.

God speaks to us in his Word. To leave the Book closed, and use our spare time to read the newspapers, novels and trash, is to choose to hear the jabber of sinful men and women, than to quietly and reverently listen to God speak to us, while our eager eyes scan the sacred pages of the Holy Bible. How sad a thing for a child of God to starve the soul; to go for days, weeks and months, sometimes years, with a closed Bible. It is impossible to grow in grace and become strong in the Lord, neglecting the Holy Word. There is life and light and power in the Word of God.

### THE WORD OF GOD.

1 Thessalonians 4:13-18.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.

Rejoice evermore.

Pray without ceasing.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.

The inspired apostle says, "I commend you to the Word of his grace, which is able to build you up and to give you an inheritance among them which are sanctified." What a wise commendation. We are promised here, that the Word of God will build us up. The building process is by degrees. A building does not come, instantly, into its perfection. It is a gradual development, but it brings us to a glorious consummation. To carefully follow the teachings of the Word of God will ultimately bring one to understand the meaning of inward sin; of those things that interfere with spiritual life and development. It will lead to the consecration and faith which bring sanctifying power.

The following scripture from St. Paul is most interesting, and to the point: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." This is a most gracious promise. Do not let the layman suppose that this instruction of the apostle is given only for the ministry. It should impress the minister and lead him to saturate his mind with the Word of God; but the layman is also a man of God, and he needs to be thoroughly furnished for any emergency that may arise, any temptation that may come, any opportunity for service. We have the assurance that careful preparation by reading and treasuring up the Word of God, will thoroughly furnish the man of God for whatever may come to him. Even in death, he can say, "Oh, death, where is thy sting? Oh, grave where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

Let me suggest to the readers of this paper that you be diligent, careful, daily readers of the Holy Scriptures. If possible, it is better to read directly after getting out of bed than just before getting into bed. Some of the best Bible reading I ever did was when a plow-boy in my grandfather's home. After eating dinner, while my horse finished his hay, I went into the best room where the big

leather-back Bible lay on top of a piece of furniture we called the bureau; I opened it and read with delight. I had been converted during Christmas week, and this was the following summer. How my mind was illuminated and heart was warmed as my heavenly Father spoke to me out of the printed page of his Holy Word. I had something to meditate on that afternoon as I followed the plow between the rows of corn, and often with a thrill of joy, broke into a song, "Am I a soldier of the Cross," or, "There is a fountain filled with blood," or, "Rock of Ages cleft for me," or, "Jesus lover of my soul," which was a favorite with us new converts. Beloved, let's see to it that we let God speak to us through his Holy Word.

## Monthly Sermon.

REV. H. C. MORRISON.

THE WAGES OF SIN IS DEATH. Rom. 6:23.



We are constantly having practical demonstrations of the truthfulness of this scriptural declaration, "The wages of sin is death." The recent uncovering of the fraudulent operation of the unfortunate man, F. Donald Coster, of many adventures and remarkable temporary successes in his dishonest business methods, prison experiences, changes of name and finally, his rapid rise into millions, all culminating with such complete disaster that life was such a horror to him, that he put a pistol to his head and a bullet through his brain, illustrates the fact that, "The wages of sin is death."

Not only the Scriptures, but history, sound philosophy, observation and everything that is true, combines to teach that, "the wages of sin is death." Judas Iscariot found this to be true. The thirty pieces of silver had a beautiful glitter to him; the chink of it was sweet music to his covetous soul, but not for long; directly, the fire of a guilty conscience breaks out in him and burns until the torture is so great that he feels that life is impossible; and doubtless finds that, after all, the body is simply the tenement of life; that the life is in the spirit; it cannot die. There is no rope or pistol shot that can kill the immortal soul. It can open the door of the shattered body and turn the soul out to a state of eternal existence, where there is no hope of help, but the blazing fires of a quenchless guilt, fearful to contemplate.

There are multitudes of our fellowbeings among whom we live who are finding out that "the wages of sin is death." They do not dare to commit suicide, but their faces tell you that they have no peace; they rush about their

(Continued on page 8)



# CAN METHODISM BE BORN AGAIN?

Rev. G. W. Ridout, Corresponding Editor.



## I.

"Give tongues of fire and hearts of love,  
To preach the reconciling word;  
Give power and unction from above,  
Where'er the joyful sound is heard."

The other day I made a call on my good old English friend, E. R. Salmon, who has spent over forty years in Brazil and who now makes his home in Cachoeira where we held a revival a few weeks ago. He had a new book from London which interested me greatly and I was glad to borrow it for over night to make some notes from it, so the substance of this article is due to this recently published book entitled, "Methodism Can Be Born Again."

The writer is Rev. W. E. Sangster, a very distinguished Methodist preacher in Leeds, England. He is also a writer of very devotional books; he writes his book on Methodism evidently from a burdened and a burning heart and dedicates it "To the people called Methodists with much affection, warm gratitude, but a deep concern." Some of the chapters have the following captions:

Two Hundred Years After Aldersgate Street.

Why the Decline?

Is Methodism a Machine or a Message?

Can Methodism Recover Fellowship?

Defeat of Defeatism.

Are We Sure of Our Message?

Is our Devotional Life Right?

## II.

All these chapters touch very vital spots in our church life and activities, and what Dr. Sangster says of English Methodism on many things apply to world Methodism.

Referring to Aldersgate Street and John Wesley's experience of conversion there, he refers to some of those of critical spirit who object to the word conversion as applied to John Wesley's experience the night of May 24, 1738. They would rather say that it was the culmination of previous experiences of Wesley; it was not so much a conversion as an integration. Dr. Sangster holds to the idea of conversion, and speaking of Wesley he says of him:

"May 23, extraordinarily ineffective. May 24, he was an Apostle. He left the room in Aldersgate Street, flung his leg across the back of a horse and rode out to save England." Wesley rang the gospel bells that stirred all England and his preachers went forth singing,

"The mercy I feel, to others I show,  
I set to my seal that Jesus is true,  
Ye all may find favor who come at his call,  
O come to my Savior, his grace is for all."

## III.

What concerned Sangster so much, and why he bursts out in exhortation and appeal to the Methodists, is due to the alarming decrease and decline which the statistics show in British Methodism. Let it be remembered that in 1932 three Methodisms of England united. It was known as the year of Reunion. Since that time they have lost 50,000 members. In 1933 the loss was 2682. In 1937 the loss was 8531—"a dreadful reduction," says the writer "of 600 a week." The decrease in Sunday schools has been alarming. In 1932 the loss was 28,134, 1936, 66,625, loss of teachers, 6325. Why this decline? is

## "METHODISM CAN BE BORN AGAIN."

The following are some excerpts from the above book:

Many churches are not fit to receive new converts—they say so—new born souls would speedily die in so chilly and unnourishing an environment.

No one can read the classic literature of Methodism without being impressed by their pursuit of holiness.

The doctrine which their founder called the great Depositum, and the preaching of which he believed, had more to do with the development of the movement than any other, is largely neglected today.

All pursuit of holiness will be impoverished if the Methodists cease to understand their own doctrine of sanctification.

Entertainment is seductive but never deeply satisfying. There is no weariness like the weariness of over-stimulated nerves. It is not in the power of mere amusement to meet the hunger of the soul.

One of the chief reasons for the impotence of the church today is, that there is not enough difference to be impressive between the people inside the church and those outside.

"The fire of the Revival began to abate, and Methodism without a glow at its heart, soon ceases to be Methodism."

Wesley said: "You have nothing to do but to save souls." "It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can."

"O come and dwell in me,  
Spirit of power within!  
And bring the glorious liberty  
From sorrow, fear and sin.  
The seed of sin's disease,  
Spirit of health remove,  
Spirit of finished holiness,  
Spirit of perfect love."

the dominant question the writer asks. It is met by some contented people by saying, "Statistics tell us nothing." "We are cutting away dead wood." "Similar plight of other churches." Then again some reasons given for the decline are (1) The War, (2) Changed ideas of the Bible, (3) Counter attractions, (4) Radio. The cause lies deeper than that. He tells the following story about the famous Dr. Alexander Whyte, that great Edinburgh preacher. Some one came in to tell him what certain evangelists were saying in their city meetings. He was told that they said that Dr. Hood Wilson, of Barclay, was not a converted man. The old doctor was stirred to wrath and he said: "The rascals." But said the speaker, "They said that you were not a converted man either." The old doctor was silenced and said, "Leave me, friend. I must examine my own heart."

## IV.

Is Methodism a Machine or a Message? A trenchant question and chapter that we all may think about. Said the writer: "The machine worked in 1937 but we lost 10,000 members." Wesley's idea of Methodism was that of a vital evangelism and a soul-saving agency. He said to his preachers, "You have nothing to do but to save souls." Again he said: "It is not your business to preach so many times and to take care of this or that society, but to save as many souls as you can." Wesley himself devoted his time and strength to soul saving. Kingswood, for example, of this soul saving idea Wesley writes: "Few persons have lived long in the west of England who have not heard of the Colliers of Kingswood, a people famous for neither fearing God nor regarding man; so ignorant of the things of God that they seemed but one removed from the beasts that perish." Wesley's preachers went there with this result. He writes: "The scene is already changed.

Kingswood does not now, as a year ago, resound with cursing and blasphemy; it is no more filled with drunkenness and blasphemy. It is no longer full of wars and fighting, of clamour and bitterness, of wrath and envyings. Peace and love are there, great numbers of the people are mild, gentle and easy to be entreated."

## V.

That is a very important point and question: "Is Methodism a Machine or a Message?" In many instances and places it has become a machine and the machinery is tremendous. Look in at some of the conferences. What an array of talent; what a vast amount of discussion, what reports, what clicking of typewriters, what a hustle as men with brief cases go hither and yon . . . and yet after all that has been said and done and all the reports are in, and the bills paid, and things settled up, there has been no increase for the year, but decline, and the men go back to work the machine for another year with the same grind and the same devotion to the status quo, and so it goes on, year after year! How different when the Message of Methodism gets a chance!

Rev. John — succeeded Rev. Dr. —, the machine man; church was gone as low as it could get. Rev. John's first audience was less than a hundred; he was not a machine man; he was a man with a message—vital, vigorous; his message was evangelistic and soul saving like Wesley's. The audiences grew, the church filled up, new life throbbed everywhere; the community and city were stirred. The Methodist machine emptied the church. The Methodist message revived, restored, rebuilt the church and the work.

## VI.

Let us stop long enough to enquire—What is the Methodist message?

It is not philosophical. Wesley himself said, "When you join philosophy to religion you spoil it." It is worth while to get John Wesley's exact words on that point. He said, writing to another: "I see where your mistake lies; you would have a philosophical religion. Religion is the most plain and simple thing in the world. It is, only, 'We love him because he first loved us, so far as you add philosophy to religion you spoil it.'"

There is no question that Methodism is suffering much damage at the hands of its Doctors of Philosophy today. I have always great fears of a coming missionary when he turns out to be a Doctor of Philosophy. I am so afraid he got his philosophy from the hands of non-evangelical teachers.

Then the message of Methodism is not Social. Wesley never preached a sermon on the social gospel. You look in vain to find one, and yet he did more social work and works of human betterment than any man of his century. Wesley's idea was to get men and women converted to God, and it will change their hearts and all their environments.

(Continued)

I have just read "His Last Words," by William C. Skeath, published by Cokesbury. The author's spiritual interpretation on this theme is fine. The book is most readable. It will enrich the life of any layman. There is excellent sermon material in it for a minister. His selections of poetry are unusually fine.—Chas. Wm. Grant, Frankfort, Ky.

"His Last Words" Price \$1.00 Order of Pentecostal Publishing Company, Louisville, Ky.

Renew your subscription to THE HERALD today.



# THE INCARNATE CHRIST AND INFALLIBLE WORD

Rev. J. C. McPheeters, D. D.

## II.

Text: "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.



The incarnation is spoken of as the "humiliation" in Philippians, the 2nd chapter and the 5th to the 8th verses: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In the American revised version we have the statement that Christ "emptied himself" instead of "made himself of no reputation," as the authorized version reads. It is quite proper to raise the question: "Of what did our Savior, the Son of God, empty himself?"

There are two Greek words used in this passage of Scripture, one of which means the essential form of being; while another means the fashion of actual life. Dr. Olin Curtis, in giving full explanation of these terms, draws an analogy from the mountain ash tree. The essential form of life of a mountain ash is the entire combination of essential characteristics which are necessary to constitute and manifest that individual thing we call a mountain ash. Take away one of these characteristics and it would not be a mountain ash. These characteristics comprise the mountain ash's individuality. The tree also has a fashion of life which has no necessary connection with the fact that it is a mountain ash. "It is crowded, or it stands alone in the clearing; it has a suitable soil, or an unsuitable soil; it is bathed with the sun, or struggles up within the shadows. These are the things which go to make up the tree's fashion of life."

Christ's individuality from eternity consists of those characteristics which belong to his essential nature as one with God, the Son of God. The fashion of his life was the glory which he had with the Father from before the foundation of the world. Then what was it of which Christ emptied himself when he came into the world? It was not his essential form of being of which he emptied himself. He did not surrender his essential form of being. He was still God just as much as when he sat at the right hand of the Father. In his human form he could command the winds and the waves; he could heal the broken body, make whole the withered hand, restore sight to blind eyes, and could even raise the dead. He was still God, retaining essential form of his being, which he had from all eternity. The thing of which Christ emptied himself was the glory which he had with the Father before the foundation of the world. He surrendered the fashion of his actual life.

It is quite common for the missionary who goes to a pagan land to dress in native costume. The missionary endeavors to ingratiate himself into the life of the people, using their dress, their language, and adopting their customs of living, that he might be one of them. He still maintains his race, intellectual powers, and all of those characteristics that contribute to the form of his being. But the fashion of his actual life is changed. He may lay aside many of the conveniences and

luxuries that he enjoyed in the homeland. He puts aside the former glory of the conveniences of modern civilization, and changes the fashion of his actual life to the customs of the people unto whom he ministers. When the missionary returns to his native land he again takes the fashion of the life which he had before he went as a missionary. He again enjoys the conveniences of modern civilization.

So Christ, in coming into the world, emptied himself of the fashion of actual life which he had from all eternity. And when Christ left the world and went back to the Father, he took again that fashion of life of which he emptied himself when he came into the world. He made reference to this fashion of life in his prayer in the 17th chapter of John, to which we have already referred, when he prayed: "Glorify thou me with thine own self with the glory which I had with thee before the world was." When Christ ascended into heaven he returned to the Father to take up again this glory which he had had from all eternity.

What fashion of life did the Son of God take on his coming into the world? He took on himself "the form of a servant." Christ became a man with the servile limitations of manhood. Perhaps you have thought with some concern about the missionaries living with their limitations amid a pagan people, and taking on the fashion of their life. But think for a moment of what it meant to the Son of God to take upon himself the limitations of human flesh. You may think of one who has lived in wealth and luxury coming to poverty, and speak of this new fashion of life as one of great servitude compared to the former luxury. But it is staggering to our minds when we think of the Son of God, the Creator of worlds, the One whom all the hosts of heaven adore, and before whom they pour forth their plaudits and praises and majestic hosannahs, that he came to earth, and took upon himself the limitations of a man. When we think of what the Son of God did for us, surely we should not shirk any service he may call us to do.

Christ not only took upon himself the form of a man, but he went through the most humiliating of all human experiences: death. We shrink at death. We draw back at surrendering the powers of youth, and going to the grave. But Christ not only went through the humiliating experience of death, but he tasted death in its most humiliating form, even the death of the cross.

Along with the incarnate Christ we have the infallible Word. The incarnate Word is a divine presence. The written Word is a divine message. The incarnate Christ said: "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When Christ, very God, dwelling in the flesh, gave the stamp of his authority to the written Word, it is surely the height of folly for man to take issue with the Word of God. Christ gave the stamp of his authority to the Old Testament. He said: "One jot or tittle shall in no wise pass from the law, till all be fulfilled." He placed the seal of his authority upon the prophets, upon the story of Jonah and the whale, using it as an illustration of his own resurrection. This is not the voice of man that is speaking, but the voice of God. The rejection of the written Word means the rejection of the incarnate Christ. The rejection of the incarnate Christ will mean also the rejection of the written Word.

The Word is powerful. If you will ponder its pages you will find that it kindles something within. Again and again, as you read the Bible you will discover that your heart is burning within. The prophet Jeremiah

spoke of God's Word as a burning flame within, which he could not contain. And so it is, if you store your heart with the infallible Word of God, you will find you cannot contain it. You will be bursting over with this message of God. You will be giving your testimony, bearing the message to some friend or neighbor in an earnest plea that they surrender themselves to Christ. You will seek out a Sunday school class and teach it, or somebody with whom to converse and talk about these words that burn like a fire in your bosom. There is no need of any one going astray when we have the incarnate Christ, the divine person, and the infallible Word of God, the divine message. With these two we may go through life enjoying a sense of certain security. We need not go with any apology whatsoever. We should go with our heads up, our shoulders back, our chins lifted, and our eyes fixed upon him who is Lord of lords and King of kings.

The incarnate Christ is the only Lord and Savior of mankind. No man can save himself. "If any man enter in any other way, the same is a thief and a robber." Christ the Eternal One, omnipotent, omniscient, loving Savior, stands ready to save. He alone can save. The Word of God, the infallible Book, points men and women to this infallible Christ. The story that is told in this Book is an old, old story, but through the years it has lost none of its power. Christ is the unchanging, eternal One through all the ages. All will be greatly benefited in reading the divine message. Do not read this sacred Book by mere piecemeal, by skipping here and there without any system in your reading. Read the entire Bible. The incarnate Christ repeated the words of the prophets of the law on many occasions. In his dying hours upon the cross we hear him quoting from the Psalms: "My God, my God, why hast thou forsaken me?"

The church needs a renewal of faith in the incarnate Christ. He is very God. He is all-powerful. He is able to lead his followers to great victories. We are expecting too little of a Christ with such infinite resources. In our emphasis upon his humanity, we have overlooked the fact that he is able to lead his people to mighty conquests and victories. It is because of this lost faith, finding a substitute only in a humanitarian Christ, that many churches have been paralyzed and crippled, and are fighting a losing battle. Jesus is able to save and to guide his people. He can do for us what none others can do. The incarnate Christ has power to save, power to sanctify, power to endue with the Holy Spirit, power to answer prayer, power to guide our lives along the uncertain journey of a fast changing world.

Let us rejoice, then, and be glad that we have a Christ who has all power that is in heaven and earth, and that we have the Book, a divine Book with a divine message to direct our steps in the way that the incarnate Christ would have us walk. Let all people everywhere bow down and worship. Let men everywhere turn again to the Book, the infallible Word, the Book of books, the Word of God, to guide us on the Highway of Holiness to our Eternal Home.

FINIS.

Dr. Peter Wiseman's little booklet on "The Master's Masterpiece on Prayer" is an excellent exposition on Luke 11:1-13. His presentation is thoughtful and scriptural. His thinking is clear-cut, and his expression is concise and meaningful. To digest this will aid any Christian in his prayer-life, and any minister in preaching on prayer.—Chas. Wm. Grant, Frankfort, Ky.

"The Master's Masterpiece on Prayer." Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.



# SEAL THE BOOK

Rev. C. F. Wimberly, D. D.

In the parliament of man, and the federation of the world."

**D**ANIEL was told to "Close the book and seal it until the time of the end." The Book of Prophecy has been a closed book through all the centuries of religious history, except to a few diligent searchers. The first three centuries, the Christian church was dominated with the expectancy of the Lord's return. The Church Fathers—from the days of the Apostles, expected Christ to return in their day. This feeling of imminency was taught by the apostles themselves. When Constantine took over the church early in the Fourth Century, this great truth faded out of the picture. Instead of a glorious millennium under the rulership of the Prince of Peace, there was launched a Devil's Millennium, which lasted until the Reformation. Then in some measure the "Blessed Hope" was revived.

However, the Book remained closed; only the more daring fundamentalists believed, preached or taught that Christ would return as he went away—bodily, and visibly. Now and then a voice was raised in defense of this truth; but with not enough emphasis to impress the church. Then, another catchy slogan was launched about fifty years ago which swept all the evangelical churches: "Bring the world to Christ in this generation." Mathematics was applied to the proposition, and it was clearly and satisfactorily demonstrated that it could be done, and greatly helped to fasten that unscriptural doctrine on the church, known as Post-millennialism; that our job is to prepare this world for Christ to come and take charge and reign. It caught the fancy of religious leaders and promoters of big programs; and this idea so obsessed the authorities in many denominations, that a bitter and rabid opposition—and near-persecution—obtained.

During the nineties, we were taking our seminary course in preparation for the ministry; and in all the curriculum studied, if this doctrine was ever discussed, it failed to register with this "theolog." We left the seminary not knowing that such a truth was taught in the Bible. It was a closed book touching this, the greatest prophetic theme in both the Old and the New Testament. By and by, the light, or rather the key to the whole scheme of Revelation broke in on us; and it came just as this preacher was beginning to stumble in the dark, as the shadows of apostasy began to settle down over human society and the church. We discovered that the Gospel program was not "bringing the world to Christ;" that the church was not holding its own, and was not keeping step with the march of events and the increase of population. These facts amazed us until the sunburst came in the Revelation of the Blessed Hope.

Fifty years ago few books were being circulated in defense of Christ's Return, and scarcely any literature, such as magazines and tracts. Daniel was told to "close the Book until the time of the end." Fifty years ago the world was flooded with optimism and peace propaganda. The "heaven," we were told, was working in all civilizations; the Fatherhood of God and the Brotherhood of man caught the spirit of the times; the pulpit, the religious and secular press, and the lecture forum, took up this beautiful and inspiring refrain which bespoke the surety of a redeemed society, and a redeemed world. Missionaries and chautauquas enlightened us on the indirect power of the Gospel in human redemption. "Away with the calamity howlers," they shouted; we are already seeing the dream of Tennyson coming true:

"When the war drum throbbed no longer, and the battle flag is furled

We make bold to say that even two or three decades ago, such an attitude was blind stupidity, and showed a lack of spiritual discernment and unfamiliar with the prophetic teachings of the Bible. Then fifty years ago very few prophetic buds had begun to swell; buds that made headline news were unheard-of. Very few Bible teachers and preachers could penetrate with a clear vision the foliage of the figtree, and see the buds. All this has changed. It does not require a critical examination of the Master's Olivet discourses, and Paul's letters to Timothy, and in fact any part of the New Testament, to get the meaning of these words of the Master, "When ye see these things begin to come to pass, ye may know that I am near, even at your very door."

Furthermore, it is a fact that is astounding; today, the land is literally flooded with magazines and books on the Lord's Return. We counted recently eighteen magazines—many of them enjoying a large circulation—published primarily in defense of this "neglected doctrine." Scores of books have come from the press in very recent years—proclaiming in boldness the pre-millennial Coming of Christ to set up his kingdom on this earth. It would be next to impossible to read all the books that are being published; and they are not being written by fanatics, and uneducated extremists; but men of ripe scholarship, equal to any in the schools and seminaries. In fact, it is narrowing down to this position: those who do not believe and teach this Blessed Truth, are either ignorant or modernists. When this doctrine is eliminated, a large part of the Bible must be eliminated. "The resurrection was spiritual, and his coming will also be spiritual." The very mention of this doctrine will arouse indignation in some religious circles, all of which is foretold in prophecy.

Then, another evidence that the Book is being unsealed, is that never before in the history of the church were there so many hungry, expectant souls who want the teaching of the Blessed Hope. It all most clearly indicates the approach of the end-time, and we are entering the shadows of the Tribulation, the Millennial Sunrise is not far away. Many sincere hearts, and devout scholars believe that his Coming will be in this generation. "When ye see these things begin to come to pass—know that I am near, at your very door."

Now in the face of these fulfilled prophecies, and the events are rapidly mobilizing all about us for some great crisis—may we not draw some helpful lessons and exhortations therefrom? What will his Coming mean to the church—the born again—blood-washed part—the church that is his body of which he is the Head? It will mean first of all, the union of the Bride and the Bridegroom. The long waiting of the Bridegroom will be consummated. "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 11 John 3:2. Here is an assurance of his coming, and that we shall not only see him, but we shall be like him. Gracious and glorious as this may be, we must not overlook the fact of the next verse: "Every one that hath this hope—the Blessed Hope—in him, purifieth himself even as he is pure." Thank God the seal is being broken, and the marvelous things revealed to Daniel are being revealed to us.

Renew your subscription to THE HERALD today.

## Dr. Wilson Ends Notable Career.

Dr. Clarence True Wilson, 66, of Gresham, who died at Good Samaritan Hospital, Thursday, was for nearly half a century a key figure in America's battle for prohibition.

Born in Milton, Del., April 24, 1872, the son of a Methodist minister who had been converted while he was a sailor, Dr. Wilson dedicated his life to the pulpit and the "dry" cause. He became noted as the "boy preacher" at fifteen years of age when he preached regularly to the convicts in the Delaware state prison. He occupied several pulpits before he became the youngest man ever admitted to the Methodist ministry at the age of eighteen.

### MANY HONORS WON.

He was a graduate of the University of Southern California, where he won Phi Beta Kappa honors, and received a B. D. degree from McClay College of Theology at Los Angeles in 1895; a Ph.B. from San Joaquin Valley College in 1897; a D. D. from St. John's College of Annapolis, Md., in 1900, and an LL.D. from Washington College, of Chesterton, Md., in 1926.

Before being elected general secretary of the Methodist Board of Temperance, Prohibition and Morals, in 1910, he held pastorates at San Diego, Newark and Grace (now First) and Centenary (now Centenary-Wilbur) Methodist churches of Portland. He came to Oregon 35 years ago. While a pastor in Portland, he married Mrs. Maude Akin Tift.

After 26 years as head of the Temperance Board, which he built from a "paper" organization to one of the most influential of all "dry" organizations, Dr. Wilson retired to his Gresham farm, and was given the title of Secretary-Emeritus in 1936.

His career was highlighted from 1925 to 1935 by a nation-wide series of debates on the prohibition question with Clarence Darrow, famous criminal lawyer and ardent "wet." Off the platform the two were firm friends.

Dr. Wilson also was noted as an author. His best-known books included, "The Things That Are to Be," a theological treatise which was written when he was but 26; "Dry or Die, the Anglo-Saxon Dilemma," "The Encyclopedia of Temperance, Prohibition and Public Morals," "The Divine Right of Democracy," and "The Case for Prohibition." He also contributed numerous articles to nationally known magazines.

### BOOTH MANUSCRIPT WRITTEN.

He long was a contender that John Wilkes Booth was not killed in a Virginia barn after he had shot Lincoln, but lived under assumed names in Texas and Oklahoma until early in the present century. Dr. Wilson recently completed a manuscript for a book on this subject.

Dr. Wilson was a delegate to the General Conference of his denomination in 1916 and 1924, and to the Ecumenical Conference in 1921. He was a member of the simplified spelling board of the national temperance council and vice-president of the International Reform Federation. He had spoken in every state of the Union and in Canada, England and France.

His survivors include the widow, Maude; two children, Mrs. Virginia Petheram and Maribeth Wilson of Portland, and a granddaughter, Patricia Petheram.

## H. C. Morrison's Slate.

Abbeville, S. C., Southern Methodist Church, March 5-19.

Greenville, S. C., March 26-April 9.  
Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.



## Holiness and the Witness of the Spirit.

REV. HOWARD PASCHAL.



**S**HOULD a seeker for the experience of entire sanctification testify that he has received the Holy Ghost before he receives the witness of the Holy Ghost to his own heart that the work is

done?

This is a much-discussed question among holiness people. One group of teachers and altar workers say that when a seeker is positive in his own mind that his all is on the altar he should then testify that the Holy Ghost has come and that he is sanctified by faith. Another group of teachers and altar workers take the opposite side and say that a seeker should not believe that he is sanctified until he has received the witness of the Spirit to his own heart, testifying that the Holy Ghost has come. Upon the surface it would seem that both teachings are correct; but upon close study one will see that while there is an element of truth in both teachings, neither one is altogether correct.

While it is true that we are "sanctified by faith," it is also true that a seeker does not receive the witness of the Holy Ghost to his own heart until the Holy Ghost comes, and the Holy Ghost never comes in without witnessing to the individual when he comes. Now look at the other side. While it is true that the Holy Ghost does witness when he comes into the heart in sanctifying power, we must realize that we are not sanctified by the witness but by faith, and the seeker must believe before he can receive. And if a seeker takes the mental attitude that he will not believe until he receives the witness, that seeker is not exercising faith but is arguing the case with God.

The middle of the road in this question is God's way. Now I know that you will ask, "What is the middle of the road?" I will do my best to make this clear. If a seeker for the baptism with the Holy Ghost comes to the place where he feels that his all is on the altar, including himself, and yet he does not receive the witness of the Spirit to the incoming of the Holy Ghost, by all means he should not testify that the Holy Ghost has come into his heart. Neither should he take the stand that he will never say he is sanctified until he receives the witness. What he should do, and must do, is to take an attitude of faith, obedience and perfect submission toward God. He must guard against struggling and discouragement; he must talk faith to God and tell the Lord how much he loves him, and that he expects to be fully his forever. He should walk in a state of constant expectation, expecting the Holy Ghost to come, and that if there is anything else the Lord wants to reveal to him he is ready to have the Lord reveal it, and that he will walk in the light.

The seeker who will take this course will not go very far until his faith will operate, the Holy Ghost will come into his heart in sanctifying power, he will have the witness of the Spirit clear and plain to his own heart, and he will have all the joy, peace and sense of purity he will know what to do with. The question will be forever settled in his own heart. He will know as definitely, as plainly, as clearly, and as surely that he has received the Holy Ghost as an instantaneous work of grace in his heart, and probably even more so, than he knew the moment when he was born again.

Let me add that the same general rules applied to the sinner seeking to be born again will bring the clear witness of the Spirit to his heart that he is forgiven (Romans 8:16).

No one is ever satisfied that he has been converted or sanctified without having received the witness of the Spirit directly to

his own heart. The religion of the Lord Jesus Christ is a "revealed" religion. To reveal means to be assured in your own heart by a supernatural agency. This is Webster's definition of the word reveal, and we know that that supernatural agency is the Holy Ghost. The Lord calls men and women, boys and girls, to be pastors, evangelists, teachers, singers, missionaries, personal workers, intercessors, and to many other calls; but the Lord never has, does not now, and never will call any human being to tell a seeker that he is saved or sanctified. That is the work of the Holy Ghost, and he always looks after his work. He is never one moment late. When the witness has not come the Holy Ghost knows that there is something in the way. It may be only a mental reservation or a struggling spirit, but just remember that the Holy Ghost will witness at the time this work is done.

Many times altar workers get in the way of the Holy Ghost and sidetrack the seeker or cause him to stop short by telling him to "take it by faith." True it is that our salvation is by faith; but remember, faith will not work so long as there is one thing to hinder it. Again, altar workers discourage seekers and keep them from believing the Lord by praying right into the ears of the seeker and saying such things as, "O Lord, don't let him be mistaken; hold him to it until he really gets the witness; don't let him merely take it by faith; give him something that is real this time."

One of the reasons we have so many people in the religious ranks who have the doctrines and professions of being born again and being sanctified wholly who yet are struggling with doubts, fears, inward battles, and desiring worldly entertainment is because they were rushed through on the so-called "by faith" route and never received the witness to their own hearts, and thus the work was not really done in their hearts. They became professors without really being possessors. They have no supernatural, God-given help in their lives such as genuinely saved and sanctified Christians have. They are void of that inward peace, blessing and satisfaction, and, naturally, they make demands for things of the world to satisfy them.

This is why the religious movements down through church history have all backslidden sooner or later. It is when the human program takes the place of the Holy Ghost program. This grieves the Holy Ghost and he leaves the movement and starts another.

I feel it necessary also to call your attention to the fact that a Christian not only receives the witness of the Spirit at the time of his conversion and at the time of his sanctification but the Holy Ghost continues to witness to the Christian who walks in the light. Praise God for the privilege of walking with him, talking with him, having communion with him, being blessed of him, living under his anointing, being conscious of his abiding presence, or, in other words, having the Holy Ghost continually witnessing to our hearts that we are walking in a way that pleases him. The person who has this continual witness will not have to be fed with carnal religious programs, but rather will have a desire for spiritual things and will want more of God.

### "He Giveth More Grace."

He giveth more grace when the burdens grow greater,  
He sendeth more strength when the labors increase;  
To added affliction He addeth His mercy,  
To multiplied trials His multiplied peace.

When we have exhausted our store of endurance,  
When our strength has failed ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving is only begun.

His love has no limit, His grace has no measure,

His power no boundary known unto men;  
For out of His infinite riches in Jesus

He giveth and giveth and giveth again.  
—Selected.

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### Dr. Ridout's Schedule.

Uruguaiana, Luiramento—March.

Buenos Aires, Argentina.—April.

Forwarding address till March—Care Colegio Americano, Rua Independencia, Porto Alegre, Brazil.

## Maris

is engaged to wealthy Tilford Thorpe, but three weeks before their wedding she awakens to the fact that she will be giving up her family and herself to be dictated to by a snobbish husband and his family. Her mother is suddenly taken seriously ill, and because of young Thorpe's inconsideration and unkindness during her trouble, she gives him back the engagement ring, burns the invitations, and calls off the wedding. On the night she was to have been married she is kidnapped and taken on board ship where she makes her escape, is rescued by Lane Maitland, a fine, sympathetic, Christian young man, a sweetheart of her childhood. Through his goodness, his exposition of the Scriptures she puts her trust in Christ as her Savior, and later becomes Lane Maitland's wife.

This is a wonderful piece of religious fiction, and will show any young woman or young man, for that matter, that money is not the source of happiness, and the genuine pleasure and happiness derived by honoring one's parents.

"Maris," by Grace Livingston Hill. Price \$2.00. Order or Pentecostal Publishing Co., Louisville, Kentucky.

"The nation will have to choose between the motor car and the liquor traffic.—Henry Ford.

## ORDERED STEPS

Is the story of a North Carolina mountain girl who loses her sight before she finishes the seventh grade. By having some one read to her she is able to finish the grades, however, and even with the handicap of blindness she begins to aspire to ways and means of self-support. God gave her a wonderful voice in song which she uses to his glory; she finally meets a Christian woman of considerable wealth, who becomes interested in her, gives her medical aid as well as voice culture and music; she obtains a radio position at \$50 a week to start, finally regains her sight and marries the physician who treats her. There are notes of discouragement in the story, but on the whole it is one of faith and resignation, and leads to final victory. Any young person would devour it.

"Ordered Steps," 276 Pages. Price \$1.00. Order of Pentecostal Publishing Company, Louisville, Kentucky.



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## "Nathanael, The Man of Moral Excellence."

REV. C. W. GRANT.

Nathanael has been called the man of moral excellence. In the synoptic gospels we know him as Bartholomew, this likely being his surname. It is John who calls him Nathanael. The accounts of Nathanael are brief, yet sufficient for us to glean the following therefrom.

Nathanael must have been a man of deep piety. The scholars tell us that it was an oriental custom for the Jewish Rabbi to sit beneath the shade of a tree, preferably a fig tree, and meditate. So Jesus said to Nathanael, "When thou wast under the fig tree, I saw thee." Thus, indicating that Nathanael spent much time in prayer and the study of the Law and the Prophets. It is good to have a time and place for prayer.

Wm. Laws, in his "Serious Call," insists on having a definite place for prayer, in which nothing profane or common should be done. Abraham built his own altar, and prayed there. It was Isaac who prayed in the green fields, and Jacob prayed on the banks of the river. Moses prayed on the mountain top in close proximity to God, and Elijah prayed in the cave of the mountain. Christ prayed in the Garden of Gethsemane and it was Nathanael who prayed under the fig tree. Where is your place of prayer? Christ our Lord instructed us "to enter into your closet and pray."

We heartily agree with Laws that a place of prayer is important, but must insist that the spirit of prayer is of even greater importance. Thus while Israel was corrupt, God was not without his witnesses among them. We may class Nathanael with that small group of saintly folk, as Simeon, who was "just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him." (Luke 2:25); and "Anna the prophetess— which departed not from the temple, but served God with fastings and prayers night and day." Nathanael was morally excellent because he was deeply pious. Jesus paid Nathanael a very high compliment when he said, "An Israelite indeed, in whom is no guile." (John 1:47).

Nathanael was open, free, frank, naive. There was no duplicity about him. He was not 'yes' to your face and 'no' to your back. He was so transparent you could see through him. His fellow-fishermen thought he would make a very poor merchant to market their daily catch,—he was so honest. But Nathanael prized the integrity of his character more than material gain. To him what one was meant more than what one possessed. "Character above coin," was his motto. But more is included in that complimentary statement Jesus made to Nathanael than most of us realize.

Newman, in his second book of sermons, says the 15th Psalm is a description of a guileless man. He may be succinctly characterized in the following statements. The guileless man walks uprightly. He works righteously and refrains from evil. The guileless man positively refuses to slander with his tongue, nor will he take up a reproach against his neighbor,—innocent or guilty. He sweareth to his own hurt, and changeth not. His word is as good as his gold. He speaketh truth in his heart; this enables him to speak the truth upon his lips. For men first lie in the heart, then on the lip. In the sacred precinct of his



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own soul's sanctuary the guileless man will not admit a falsehood or untruth. He keeps the fountain-head clean, pure. That enables him to be a guileless man. Nathanael was such a man. Note the source of this remark—Jesus—who knew what was in man.

But guilelessness is not popular today. In the age in which we live, if we are to be successful we feel we must be tricky, smart, catchy, clever. But as unpopular and uncommon as it is today, it was even more unpopular and more uncommon in Nathanael's day. In fact, guile is one of the traits of the Jewish race, manifested then, now and perhaps forevermore. Did you ever notice how guileless is a little child? Then when the child gets older we teach him guile and duplicity. But again we need to be reminded of Christ's statement that unless we come into the kingdom as a little child, we cannot get in. Christ wants us to come into the kingdom without guile, deceit or duplicity. But with all these virtues and commendable qualities, Nathanael was not a perfect man. He was prejudiced. "Can any good thing come out of Nazareth?" he asked Philip. This is not saying anything harsh about Nathanael. A prejudiced man is one who judges before he has before him all the necessary facts. Before he knew anything about the Christ, save whence he came, he passed sentence on him and condemned him. And this is all the worse in view of the fact that he himself was a Galilean, and not a Southern Jew.

Nathanael was born in Cana, of Galilee, the place of Christ's first miracle. It has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbors for irreligion and some laxity of morals. But even this condition would not necessarily mean that all were irreligious and immoral. Nathanael was not the first prejudiced man Jesus had met. And since then he had met armies of them. But Jesus has an uncanny way of overcoming prejudice. How wisely he handled this prejudiced Nathanael. Jesus ignored the insulting statement about the old-home-town. He met Nathanael on his own ground, selected a commendable trait in his life, told him about it, and manifested his love to him. In response to this Nathanael burst forth his confession, "Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49).

Then Nathanael drops out of the scene and does not appear until that post-resurrection morn, the account of which is given in the early verses of the last chapter of John's gospel. He was among those who returned to their former trade of fishing. The night had been spent in toiling and moiling, but no catch had been made. Why did Jesus let them fail? Does it not indicate how vain, empty, tasteless and profitless is the old life, after having had fellowship with Jesus our Lord?

Then, after he came and gave them specific directions, what a glorious catch! And of what is this indicative? Could it not prefigure what gracious success they might reasonably expect in following Christ their Lord? Is it not the hearty assurance that in following the resurrected Savior they would thus be so successful in bringing men into the kingdom of light? Then Jesus invites them to eat of that which he has procured and provided. And in this way he seems to be speaking to them, assuring them that not only will success be their happy portion, but that he, even the Eternal Christ, will look after their temporal needs. Thus he endeavored to cure them of all earthly care. Indeed, this is in perfect harmony with the other teachings of Christ.

The Scripture indicates that Nathanael was at pentecost. We may be well assured of what became of that prejudice, when the Holy Spirit baptized his heart. Prejudice is a fearful thing. It will blight, blast and wither the strongest of the sons of men. It establishes a barrier between the critic and those criticised and makes fair judgment and smooth living impossible. Nothing but the cleansing fires of the Eternal Spirit of God can burn this moral cancer from the soul of man and set him free. Nathanael was at pentecost. After pentecost he went out to give his life in unselfish service to the One whom he had unjustly criticised. It is claimed by some authorities that he preached for many years in India, translating the Gospel of Matthew into the language of that country. Tradition says he labored in Armenia as a missionary and that he was flayed alive, then crucified head downward.

We may not be certain about the length of his life, the field of his labors, and the type of his death; but of this we can be most certain: it pays to live the guileless Christian life, of which Nathanael was such a beautiful example. After all, that type of a life never dies; it lives on and on. Think of John Wesley, of Fletcher, of Dwight L. Moody, and the most saintly souls whom you have ever known intimately. Their lives live on in sweet memories and blessed thoughts. The fragrance of such a life is a continual inspiration to all who aspire to live more nobly and more excellently. May the same Holy Spirit who inspired Nathanael to live such a wonderful life, inspire your heart and mine to live lives that are morally excellent and spiritually dynamic.

## The Value of a Good Layman.

BY O. H. CALLIS.

Recent experience brought this subject to my mind in a most forcible and practical way. For almost a decade I have known quite intimately the subject of this sketch. Before and when the great depression hit this country he was a successful farmer-business man and a nominal Christian. The breaking of a bank wiped off one of his farms for him. The general depression swept the other away. His



other business interests likewise gave way to the down sweep of things. In due time this man was without means, without a job and faced with the serious problem of making a bare living for himself and family. Instead of giving up what little religion he had and becoming soured on the world and life, he fell upon his knees and began to pray. With him it is more than a motto on the wall that *prayer changes things*. It changed him into a deeply spiritual soul, consecrated to Christian living and service, and opened to him a new work and line of business. He went into the insurance business with a conscience and a calling. Today he is one of the most successful in his line. He told me that his work now was a calling that came in direct answer to his prayer. He has and is now making good in a material way. But that is not the main point of this story.

This layman is a genuine Christian now and one of the most valuable layman in every respect that it has been my privilege to know in all my ministry. When his financial reverses came he was living in a small town where the pastor of his church insisted that the days of revivals were past. This pastor moved soon thereafter and a goodly shepherd came that believed in revivals and with this layman began agitation for a meeting. The writer was called to this church for such a campaign and soon saw the value of this layman. He worked at every job from praying to paying in that revival. We had a very successful meeting. Two years later we returned and this man with his pastor was the team that got things done. This was several years ago. He stood by that pastor and his church until the revival spirit was restored in the church and an eight thousand dollar debt was entirely wiped out. Then he felt led to move. He moved to a larger city and to a church with several members. But he did not put his letter (though he took it with him when he moved same as he took his family and furniture) into this church until he had made some investigation. He was invited and solicited to join his lot with two very spiritual churches in the city of his new home. But after praying earnestly over the matter he felt led to unite with the bigger church that was not so spiritual. This was more than three years ago. He told me that he saw the possibilities within this great, old staid church of a genuine revival, and took it upon himself to join it with the end in view of having such a revival. At once he was offered a place on the Official Board, but refused. The second offer came, yet he still held them off. When he had lived long enough among and with them to gain their confidence and to prove his metal he told the pastor that he was ready for an official place if, and when, needed. He was at once placed on the Official Board. He bided his time and finally broached the subject of having a revival. His suggestion took root and form. Soon an evangelistic committee was formed and he was on that committee. The committee met, plans were laid and the writer was suggested, written to, and a date and time tentatively set. The matter came to the entire board of the church and was approved. The time arrived and the revival began.

This revival began on schedule and ran two full weeks. For three weeks prior to the main campaign this layman led the forces of the church in cottage prayer meetings. The soil was prepared ere we arrived. During the two weeks' campaign he did not miss a single service, prayer service, young people's meeting nor anything else. He led the forces in prayer, was one of the most active and most successful personal workers and at the altar he was ever alert. When the meeting drew to a close and the matter of finances arose, there was much speculation and doubt about paying the bills and remunerating the helpers. This man still undaunted and full of faith and good works rallied his forces and everything was settled in good shape and to the delight of all. When it was all over and

he took me to my hotel after the last service, he remarked that he could have died easier, than to have lived and seen this revival a failure. What a valuable servant he has been. What a comfort to a tired and worn evangelist he was, and what a true and loyal Christian he has been all these years. God give us more such as he.

### The Scarlet Cord.

LAWRENCE W. GRAUEL.

*Remember the former things of old. For I am God and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, Saying, my counsel shall stand and I will do all my pleasure.* Isaiah 46:9, 10.

A challenge has gone forth for the people of God to prove that the Bible is the divinely inspired Word of God himself. As indicated, the challenge comes from unbelievers, and as such must be dealt with accordingly. Coming as it does at this time, it is for the people of God to consider and realize their responsibility. Truth and honesty crushed to earth will rise and come to the front again. The rising generation needs the assistance which is due them to stand in the faith of their fathers.

Rezin, king of Syria, and Pekah, son of Remaliah, the King of Israel, went to Jerusalem to war against it, but could not prevail. It was known also that Ephraim was confederate with Syria and the heart of the House of David was moved as the trees of the wood are moved with the wind because of this. Isaiah, the Prophet was in the land at that time and the Lord told him to go and meet Ahaz at the end of the conduit of the upper pool in the highway of the fuller's field; and tell him not to be afraid because Syria, Ephraim, and the son of Remaliah had taken evil communications against him. It shall not come to pass because the head of Syria is Damascus, and the head of Damascus is Rezin, and within 65 years the House of Ephraim shall be broken. The head of Ephraim is Samaria, and the head of Samaria is Pekah, the son of Remaliah.

God was preparing Jerusalem for his own purpose. The counsels of God were that Jerusalem was to be the Capital City of his own spiritual kingdom and any other company of persons who would make an attempt to take Jerusalem for an evil purpose would utterly fail. God knew from this from the beginning that Rezin, Ephraim and Pekah were men that would not serve the purpose of God for Jerusalem to keep it pure and holy. God always gives warning to the effect that makes the human mind consider the things that would come to pass. Here the Lord spoke to Ahaz and told him to ask for a sign from God that Jerusalem would not be taken. But Ahaz, the King, refused and would not believe. Therefore, the Lord said, "Is it a small thing for you to weary men, but will ye weary my God also? Therefore, the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." Furthermore, the Lord told Ahaz to the effect that the King of Assyria would come and take the people into captivity.

A student of the Hebrew language, in reading this seventh chapter of Isaiah, noticed that the Hebrew word for sign was composed of the first and the last letters of the Hebrew alphabet, that is Aleph Vau Tau. He noticed also that this same word was used as Mark 1 Miracle 2 Token 14 times and Sign 33 times making a total of 50 times. He noticed also that 50 equals 5 squared times 2. Two represents the second person of the Godhead and 5 is the number of Grace. A token is something indicating another event. A miracle is simply the arm of God being moved to supernatural action.

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## REQUESTS FOR PRAYER

Prayer is requested for a daughter who is very ill, that she may be healed.

Mrs. A. A. B.: "Please to pray for my husband that he may find the Lord before it is too late."

Prayer is asked for three sons that they may be saved, and also for the health of the mother.

Let importunate prayer be made for a sister who is confined to her bed with T. B., and unsaved. Also pray for the party making this request, who is a sinner.

Pray for a sister who wishes to be baptized with the Holy Ghost, and that a revival may come to her community.

D. F. M.: "I am totally blind and request the prayers of The Herald family that I may be resigned, and that my children may be saved."

Mrs. J. B. M.: "Pray that my health may be restored and that I may be blessed in my spiritual life."

R. M.: "Pray that I may be healed of an impaired voice, and be stronger in the Lord."

C. M.: "Pray earnestly for me and my family, and that wife and I may be healed."

K. J. B.: Pray for Mrs. M. W., that she may be healed; and for wife and myself to be restored to health."

Mrs. C. M. T.: "Pray that a relative may be cured of cancer, and be completely yielded to the Lord's will."

U. S. S.: "Please pray for a revival which will start in Quitaque, Tex., on March 5."

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MRS. H. C. MORRISON.

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(Continued from page 1)

business, they try to drown the cry of their guilty conscience with the noise they make in travel, visiting places of entertainment and amusement, but cocktails, cards, cigaret smoke and the most degrading sins cannot hush the inward cry of their conscience.

Edgar Allan Poe, in one of his weird stories, represents a murderer who killed a man most successfully, who dissected the body, tore up the planks of the floor, placed it beneath and covered it perfectly. He had so handled the corpse over a tub of water, that there was not a blood stain left. He felt perfectly secure; but there had been one scream and officers of the law came into the house to investigate. He received them very cordially and explained that he had screamed in a dream, that the man they sought was out somewhere; but they sat and chatted pleasantly; by and by the murderer becomes restless; there is a cry inside of him so loud that he fears the officers will hear it. He talks loudly to drown it. He finally tramps about the room, but the voice grows louder; he bangs furniture about, but he cannot drown the cry of a guilty soul. Finally, he tears up the floor and points to the body of his victim, and confesses his crime. Somewhere, sometime, sin will find its victim out. If you run away from it on the train, it is the first thing to greet you when you step off at the station. If you think you can take ship and go to some foreign country and find relief, it will meet you at the port where you land, and stick to you. There is no refuge for a guilty, sinful soul, except "The Rock of Ages." Jesus, and Jesus alone, can bring peace to a sin-plagued soul.

God has spoken on this subject and his word is final. In Amos 9:1-3, he says of certain sinners who have lived in rebellion and contemptuous indifference to his offers of mercy, "I will slay the last of them with a sword; he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Woe be to the human soul in rebellion

against God who, rather than come to him in repentance and trust in Christ for mercy, undertakes to flee from him. God is everywhere.

This unfortunate man, Coster, stole money. There are thefts worse than that. There are crimes of deeper dye than the appropriation of other people's money. Once in a revival meeting I found a handsome young man of prominent family at the altar of prayer, weeping with a broken heart of sorrow; as I questioned him he confessed that, under promise of marriage, he had stolen from a young, beautiful, trusting girl, her virtue. He felt the displeasure of God upon him; it burned his uncovered soul like fire. He was ready to do anything, if only he could be relieved of the torture of his soul, which seemed unendurable. After counsel and prayer he gladly consented to do everything within his power to right the wrong he had wrought, and within the next few days there was a happy marriage that had not been advertised in the papers. His face was shining; he had found peace with God.

One of the most dangerous thieves in all the world is the man in the pulpit who has robbed the people of their faith in Christ. Here is a young soul who has repented, believed and received pardon of sin, the witness of the Spirit, but is yet a mere babe in Christ—"one of these little ones;" and some modernistic skeptic in the pulpit sneers at the truth he has believed, ridicules the joy that has come into his heart; says sarcastic things about the emotional experiences that come to people in the worked-up excitements of revival meetings. The "little one" is disturbed; the attack upon his experience is followed up; his faith is destroyed. He has been robbed of his peace; the false teacher has stolen from him the faith he had in the Christ. He has robbed him of the salvation of his soul; he has robbed him of heaven; he has robbed him of an eternity of peace and joy and growth and discovery. Here is a crime far worse than the stealing of mere millions of money. This theft reaches into the highest and best things that can exist. It may be this robbery is committed by some conceited, hard-boiled college professor, who has long since crossed the deadline, been deserted and left of God in hardness of heart and reprobacy of mind. Such robberies are going on all the time from skeptical pulpits and godless professors in colleges and universities. The day of reckoning will come to them.

The Lord Jesus does not leave us without teaching on the vital subject; he says, "It will be better for such a man to have a millstone chained to his neck, and to be cast into the sea." That would be a fearful thing. It is difficult to imagine anything worse than a rough chain around one's bare neck, and that attached to a huge millstone, and to be cast into the sea to go down grasping, pawing, helplessly, at the merciless waters; but going on, down, down, into the vast depths and finally, landing at the bottom, to be eaten by the fish, and the chained skeleton to remain with the millstone until the scattered bones rise and float about on the tempest-tossed billows. But Jesus teaches us that there is something worse than that.

It is rare thing that we hear of the repentance and salvation of a modernistic skeptic in the pulpit, or in the chair of a college or university. It is most difficult to break through the hard shell of their conceit and pride, of the daring falsehood in which they have encased themselves. But there is coming a time when they'll be uncovered; when the light shall break into their darkness; when the smoking volcano shall burst into a flame of fire that never can be quenched.

We have a class of religious teachers in pulpits, with a vast host of formal professors in the pews, who are wont to say that a compassionate God, our Father in heaven, in the nature of things, could not punish a soul in hell.

They appear to have forgotten that God has done all that mercy can do to prevent men from going to hell. He has given us his Word. Has given his Son to die in agony upon the cross to save us from sin. He has given us the church, with its ministry, its warnings, its prayers, its love, its spiritual awakenings, revivals, and combined efforts to bring us to repentance. He has placed our destiny in our own keeping. He has assured us in the Scriptures that, "God hath no pleasure in the death of him that dieth, but that all men should come to repentance and live." The repeated calls of Jesus Christ, through prophet, apostle, preacher, witnessing laymen, divine providence, have gone out into the world calling men to repentance under promise of forgiveness, not without solemn warning that, "The wages of sin is death."

Some people seem slow to learn that a man's conduct builds and fixes his character, and that his character fixes his destiny. Impossible for any one to enter heaven who is in rebellion against, and at war with God. To be out of harmony with God, his law, his plan of salvation, his love, makes heaven an impossibility. There finally comes the time when those who violate divine law, reject divine mercy, must suffer divine justice. There is no possible way out of it. It is the nature of things, it is in harmony with the inevitable laws of the universe that, "The wages of sin is death." To be saved from the death penalty, one must get rid of sin.

We are thankful that the text used is followed immediately with the promise that, "the gift of God is eternal life," and he is ready to bestow this gift upon any and all who forsake sin and find in Jesus Christ a Saviour.

### Gracious Week at St Petersburg.

ONE of the very pleasant features of the week at St. Petersburg was the fact that, wife coming down from Louisville, joined me on the day after my arrival. We spent a week there preaching with Dr. Watson, President of the Florida Bible Institute, and pastor of the big Tabernacle. It is a beautiful, restful city. There were something more than 30,000 tourists there at one time, a large percent of them elderly people. We had a cold snap which placed us at some disadvantage. The big Tabernacle of which Dr. Watson is pastor, is too large to warm; but the cold snap soon passed and we had great and appreciative congregations every evening, with one exception, when it was very chilly. This St. Petersburg meeting is a sort of reunion and we met a great many friends whom we have preached to in churches, at annual conferences and camp meetings, north of the Ohio River, way up into the Eastern states, and out west as far as Iowa and Wisconsin. Many people came forward asking for prayer, and that they might be filled with the Holy Spirit and cleansed from all sin. Our meeting was too short to secure the most desirable results, beginning Monday evening and closing the following Sunday evening.

We then went over to the Florida Bible Institute where we spent a few days and I delivered four messages to students and visitors who packed the chapel. This school is developing and growing into quite an interesting educational and spiritual center. The original school was held in a very handsome building intended for a Tourists' Hotel; they now have a very handsome structure for the girls' dormitory and also have a boys' dormitory, which leaves the hotel for tourist visitors who enjoy being in a spiritual atmosphere. We met a number of delightful people from the Northern States who spend their en-



tire, or part of the winter, in this delightful spiritual atmosphere.

I have never seen in my touch with many schools a body of students who seem to be more devoted to their studies and, at the same time, moving about in the best of order. I suppose there is discipline in the school but they do not seem to need it. They get in and out of the dining-room with remarkable quietness, and a perfectly good humor and apparent freedom, but there seems to be culture in the atmosphere that restrains any disposition to loud talk or noise about the tables. Practically all of these students are preparing themselves for Christian service. Dr. Watson has a fine group of teachers. Rev. J. E. Grimes, a former pastor for whom I have frequently preached, is Dean of the school, and is a delightful Christian gentleman.

We came from The Florida Bible Institute to Bradenton, where our good friend, Mrs. Harvey Farmer, let us have her furnished cottage, free of rent, for three weeks. Sister Broyles and Mrs. Clark, famous Indian Springs women, found out about our coming and on the evening of our arrival a number of friends came in and gave us a pounding; two or three M. E. preachers were in the group, who make this city their winter home; there was singing, prayer and a word of welcome. It has been my privilege to hold two revivals in this city and it was pleasant to meet friends of other days. I was delighted to find that a young man who, with his wife, was graciously regenerated at the altar here last winter when I was in a meeting with Brother E. Watt Smith, has entered the ministry and is happy in his work. Nothing is more delightful than to have young men enter the ministry as a result of one's work.

It is said, and I suppose on good authority, that Rev. B. A. Cundiff, an old-time sanctified preacher of the Louisville Conference, had a hundred men preaching the gospel who had been saved under his ministry. I have heard that 300 men converted under the preaching of Evangelist Charles Dunaway, have entered the ministry, Bishop Arthur Moore being one of them. What a remarkable record! Many thousands converted in his revival meetings have joined the Methodist Church, many joining other churches; it would be difficult to figure out the final and gracious results of such a ministry.

Dr. S. W. Walker is now pastor of the Methodist Church in Bradenton and is having a very effective ministry. He is a courageous, earnest man and strikes out with tremendous force in his gospel proclamations. He has great congregations, made up, not only of a large membership, but this is a great tourist center and in his Sunday services and Wednesday evening prayer meeting he speaks to people from many states.

Wife brought her typewriter and has helped me clean up a heavy correspondence, which will not stay cleaned up, for letters pour in on me every day. I have been able to dictate three sermons which will appear in the regular course in THE HERALD as the months go by, and get off quite a lot of grist for THE HERALD mill which she will take home with her.

Bradenton is a beautiful city, fine people, an excellent climate and thousands of tourists make it their winter home. A few days ago I passed by a camp of winter tourists where there were set in streets over 400 trailers, with at least a thousand people. The city has built them a large auditorium in which they hold religious services and entertainments. The increasing trailer business is not especially helpful to hotels or to those who have property to rent, for these trailer people bring their houses on wheels and move about as suits their fancy.

At the end of these three weeks wife returns to Louisville and I go into the evangelistic field. I suppose this has been the longest rest I have had in many years; if I can call

it rest. We have certainly been busy with our correspondence, writing sermons and editorials and attending religious services. Thank the Lord, we have had a good time. We are very grateful to the kind woman who so generously gave us the use of her well furnished and comfortable cottage. May God bless her and hers.

H. C. MORRISON.

### The Herald to Preachers.

The Uniting Conference will be held in Kansas City next April; after that great gathering THE HERALD will contain much interesting matter on the subject of unification we would like for preachers to read, especially Methodist ministers, and we would be glad for a large number of HERALD readers to send us the name and address of their pastors and preacher friends, with one dollar, so THE HERALD may go for a year to these brethren.

The preachers largely make the church what it is; just now it appears there is a very wide and genuine interest among the people to hear a saving gospel. Conditions are such that people feel they must have some help from a higher power than mere men. The indications are that men are becoming uncertain and are bent on the destruction of each other; with wars and rumors of wars everywhere the people are in great need of a gospel that brings salvation and comfort to their weary hearts.

There is quite a stir in Methodism. Any one who attended the great conference of Methodist ministers of the two great sister Methodisms in San Antonio, Texas, was thrilled and encouraged by the addresses of bishops and ministers with reference to a great evangelistic movement. A number of bishops announced they were ready to carry the gospel into the streets. This is encouraging; a Methodist Bishop in the street giving the multitude the message of the Lord, would certainly be interesting.

There are existing conditions in the church that compel us to go, to some extent, into controversy, and we should like for devout lay people to help us get the message of THE HERALD before the ministry. There are more than a thousand good men and women in Methodism who read this paper, without any great sacrifice, who could send us a dollar with the name and address of some preacher to whom we could send THE HERALD.

Yours for a great spiritual awakening, and a mighty revival in Methodism.

H. C. MORRISON.

### Be Still and Know That I Am God

MRS. H. C. MORRISON.

It is well to be alert and ready for active service wherever the demand may indicate, but there are times when it is the highest service and productive of the greatest results, to "stand still" and give the Lord a chance to work.

The fact is, in these days of rush, bustle and greed for this, that and the other, we are prone to forget that the Lord has anything to do with our affairs, or that he has any interest in that which is committed to our care.

Solitude is one of the greatest blessings that comes into one's life. To be alone, apart from the rushing throng and the gabble of the street, is to give one's self an opportunity to listen to God and determine what he would have us do. We can learn more by prayerful waiting upon the Lord than we can by consulting with the throngs as we come in contact with them here and there.

Human judgment is faulty, and one is so inclined to make a mistake in his decisions, that it is unsafe for us to undertake

anything without first tarrying before the throne and knowing the mind of the Lord in the matter. The old Book which never speaks idly, says: "Wait patiently on the Lord; trust also in him, and he shall bring it to pass." It is the part of wisdom to confer often with him who knows the beginning to the end, and is aware of our needs, as well as our weaknesses and shortcomings.

How often would we be saved lifelong regrets if we had thought to "wait upon the Lord," and get his mind before entering upon some enterprise or relationships. If every one who professes to know the Lord should refuse to take a step without his endorsement and guidance how much of disappointment and sorrow he should miss. But it is our human nature that we "lean to our own understanding," and if we have our heart set on doing certain things, to do them, regardless of the will of the Father, or what the consequences might be.

God gives us a very striking lesson in the disobedience of the children of Israel. In Lev. 26, we are told that God said, "If ye will not hearken unto me, I will appoint over you terror; and you shall sow your seed in vain." How true this is with each of us! Our sowing will be fruitless if we do not get the mind of the Lord and order our plans according to his will and way. How desolate is the pathway of that person who has confessed faith in Christ, and professed to take him as the man of his counsel, when he or she turns from the path God has marked out for them and chosen one of the by-paths of his own short-sighted judgment.

Many a young woman has brought distress and disappointment into her own life, and many a young man as well, by not ascertaining the mind of the Lord in regard to their life companion. The trouble with too many of us is, that we become infatuated with some one, and we are afraid to get the mind of the Lord in the matter for fear he will direct us to break up the friendship, and we are so set on having our own way that we assume the responsibility and afterward find out that we have made a most irretrievable mistake.

A good rule to follow when we are in doubt as to what steps we should take is to give the benefit of the doubt to the safe side. And we can always tell which side that is. Let God know we are determined to do his will, no matter how it may cross our desires, and he will make known to us the safe channel for our barque to guide in. The trouble with most of us is, we do not keep still long enough for God to get his message to us. We are so busy using the telephones of our neighbors that we do not call up headquarters at all until we get into deep water, then we scream for help. It is a wonder that God hears us at all, when we leave him as the last resort; but he is patient and longsuffering and remembers our frame, that we are dust, and so help comes when in our despair we call upon him. But even God cannot undo the harm that has been done by walking in forbidden paths.

Reader, let us be sure to enquire of the Lord before we undertake any step, and we may be sure that our waiting will save us from many traps that Satan has prepared for hasty and thoughtless feet. Let the prayer of our heart be, "Lord, what wilt thou have me to do?" and then do it, no matter what the consequences may be. The sweet consciousness that "The Lord knoweth the way that I take" will more than repay for all the apparent disappointments that may come to us. "Be still"—that is the way to know that he is God. Shall we do it?

### Wesley's Plain Account of Christian Perfection.

You will want to circulate some of these splendid little books at this time. Price, 15c each, \$1.50 per dozen, or \$10.00 per 100.



## OUR BOYS AND GIRLS

### AN ANSWERED PRAYER.

Dorothy Mills came home from school one Monday afternoon and said to her mother: "Esther is angry with me. We walked to school together and home again at noon, as we always do; but this afternoon she would not wait for me, so when I got to school I asked her if she was angry. She said she was, and when I asked her why, she said, 'All you talk about is your old church and what they do there, and you ought to know that I am not interested.' I told her that I was sorry she felt that way about it, and went back to my seat. You know, mamma, how happy it made me last night when I gave my heart to Jesus, and I was so happy this morning that I told her all about it. She is my best friend, and I am very sorry about it. But I love Jesus more than I do her and intend to be true to him."

"That is right, daughter," Mrs. Mills answered. "But perhaps Esther will change her mind about it. You know that she is quick-tempered and she may feel different after she has had time to think it over. Tell God all about it, and ask him to help you, and pray especially that Esther's heart may be touched."

"I will mamma," said Dorothy as she went to her room. She did as her mother had suggested. She asked God to give her grace to live as he would have her, and to help Esther to become a Christian. She was more cheerful as she arose from her knees, and was soon busy at work, singing a hymn.

Mrs. Mills was deeply troubled about what Dorothy had told her. Dorothy and Esther had been chums for years. Esther never went to Sunday school, although Mrs. Mills and Dorothy had often tried to have her go with them. It had been a great relief to Mrs. Mills when Dorothy became a Christian. She had hoped, too, that Dorothy would be the means of bringing her friend to Christ, but she seemed to have failed at the beginning and lost her only close friend besides. She prayed earnestly for both of them, and when she fell asleep that night, it was with the assurance that God would take them through, and her trust was all in him.

The next noon Dorothy came home very happy.

"Oh, mamma," she said, "God has answered part of my prayer already. Esther asked my forgiveness for what she said yesterday, but asked me not to talk to her about religious subjects or the church. I was so glad that she was willing to be my friend again that I said I wouldn't. Was that wrong?"

"No, dear, I don't see how you could have done otherwise. But you must pray harder than ever for grace to live in such a way that she will want to live a Christian life, too."

The days and weeks passed quickly. Dorothy and Esther were as good friends as ever. Dorothy kept her promise, and Esther did not mention the matter again. Dorothy prayed many times a day that Esther's heart might be touched and she become a Christian. She told her mother that her greatest desire was to bring her friend to Christ.

Dorothy lived a consistent Christian life and her pleasure was to do the Master's will. She had met with many trials since her conversion, and once or twice gave way to temptation. Then God showed her the need of a clean heart, and she prayed earnestly until she was wholly sanctified.

Esther soon noticed the change in her friend's life. She saw that she was more thoughtful and considerate of her mother; that she never became angry, no matter how much she was tried; that she never complained or said a cross word to any one; that she never said anything mean about any one; and that she was busy and happy all the day long. She saw, too, that

every one loved Dorothy more than before.

Esther began to wish to be a Christian, but she was too proud to tell her wish to any one. Almost a year had passed since Dorothy's conversion. Esther had tried hard to be good and it had cost her effort, while Dorothy really was good and, apparently, without even trying. She knew that she could not be happy again until she had found the God that was making Dorothy so happy.

One day when Esther was alone with Dorothy, she said, "When do the revival meetings begin at your church this winter?"

Dorothy was surprised, but she answered simply, "Next Wednesday night. Why do you ask?"

"Because I want to go with you and become a Christian and be as happy and as good as you are. I cannot forgive myself for being so horrid to you last winter. I wish you would talk to me about your religion as much as you like."

Dorothy was overjoyed and said, "I am so glad that you have changed your mind. Mamma and I will be only too glad to have you go with us." She told Esther all about her experience, and Esther was more than ever determined to do as she said she would.

Dorothy told her mother about her conversation with Esther, and they both thanked God for his goodness to them in answering their prayers. Esther went to the first meeting with Dorothy and her mother and was converted. God forgave her sins and she felt a heavenly peace in her heart.

"And I owe it all to you," Esther said to Dorothy, as the three walked home in the quiet moonlight. "If it had not been for your example and your prayers, I should not have felt my need of the Savior."—Selected.

### THE LITTLE GIRL WHO MISUNDERSTOOD.

E. Wayne Stahl.

The little maiden just had come  
From Sunday school back to her home;  
Her cheeks were wet with many a  
tear,

This tiny girl so very dear  
To mother asking why she cried;  
At once the weeping one replied,  
"In class at Sunday school today  
We heard our teacher to us say,  
'Now children I the roll will call;  
Please pay attention one and all.  
And when you each your names shall  
hear

Then answer, 'Present' quick and  
clear."

But when the teacher called my name,  
I answered 'Present' just the same  
As she had told us all to do;  
No present did I get—Boo-Hoo!"

Now wasn't that a strange mistake  
This tiny girl that day could make?  
This story which I've told to you  
Is one each word of which is true;  
That lassie's mamma told it me,  
And I have passed it on, you see.

Dear Aunt Bettie: Will you let another Virginia girl join your happy band? I have been reading The Herald almost a year and enjoy every copy. I am a member of Salem Methodist Church and teach the Junior class in Sunday school. I go nearly every Sunday. I think it is great to serve the Lord and know that he loves and cares for us. I have just finished reading "In His Steps," and it is wonderful. If we could all read it, "What Jesus would do," what a happy place this world would be! My hobbies are typewriting, writing letters and reading. I am five feet, one inch tall, have dark brown hair and blue eyes, and weigh 133 pounds. I am twenty-two years old and my birthday is February 13. I hope you will have room to print this for I want some pen-pals, especially those

near my own age. I promise to answer every letter I receive. Write to me, boys and girls.

Lois Karnes,  
Bedford, Va.

Dear Aunt Bettie: I have been a reader of The Herald for several years, and it has brought great joy and blessing to my heart. This is my first letter. I am glad that Jesus died for all, for that includes me. The Lord convicted me of my sins and showed me my need of the Savior; when I confessed my sins Jesus saved me and gave me a peace and joy that I had never known before. It was not long until I felt my need of a clean heart. I yielded my life, my ambitions, my all to the Lord, and the Holy Spirit came into my life to rule and reign. My heart sings with gladness, "Take the world, but give me Jesus, all its joys are but a name; but his love abideth ever, through eternal years the same." It has been my privilege to attend a holiness school for three years, and if the Lord is willing I will go back again. After I was saved I asked the Lord to use me, and to make it clear to me what he wanted me to do. I received no definite call but he did make it clear that I was to go into training for the Lord's service. Having no money of my own, I had to trust the Lord for my needs, and praise his name, he has supplied them abundantly.

Helen Fair,

2270 So. Overlook Rd., Cleveland Heights, Ohio.

Dear Aunt Bettie: I've been a reader of The Herald for some time until lately my subscription has expired and O, how very much I do miss reading its pages of truth and holiness. I'm very much interested in the youth of today; I'm still in my twenties, and can understand some of their difficult problems. I'm so glad that so many have given their hearts and lives to Jesus, for the Bible says, "Remember now thy Creator in the days of thy youth." It is so much better to turn unto the Lord while we are yet young and serve him than to wait until we are older and live all these precious years in sin. We can then spend more of our life working for Jesus, and live a peaceful, happy life and be prepared to meet our God at the judgment. No doubt many of you cousins remember me, as I've gained admittance to page ten several times before. I've gained several good pen friends from my letters that were printed, but some way we have mostly drifted away from each other. Cousins, write me interesting letters, and see if you can answer my Bible questions.

1. Who gave a feast that lasted six months?

2. What miracle did Elisha perform when the sons of the prophets were cutting timber by Jordan?

3. How were the young men of Bethel punished for mocking Elisha? I shall be waiting for a shower of letters, so let them fly to

Mary E. Simon,  
Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: Will you let a girl from Southern Indiana join your happy band? I was thirteen Sept. 14. I have blue eyes, red hair and weigh 111 pounds. I am in the eighth grade. Haven't a twin? If so, I would like to hear from them. I would also like to hear from all the other cousins and exchange photos. My father is a minister and I am a Christian. I hope this will escape the wastebasket as it is my first letter. I play the piano. I will try to answer every letter I receive. So let the letters rain on

Lois Adele Goins,  
1347 E. 10th Ave., Evansville, Ind.

Dear Aunt Bettie: Please save a little space for a girl sixteen years old. I have brown hair and blue eyes, am five feet, four inches tall and weigh 134 pounds. I am in the ninth grade. My hobby is collecting photographs. I live in Roanoke, Va. I will answer all letters sent to me, and I will send pictures of myself.

Muriel Hess,  
1309 10th St., N. W., Roanoke, Va.

## Gospel Tents

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Dear Aunt Bettie: Will you let a girl from the Buckeye State join your happy band of girls and boys? I think this is the first letter from Ohio, so would like to see it printed, I would like to have lots of pen-pals. My birthday is March 31. Have I a twin? I will be a Freshman this year. I have dark brown hair, hazel eyes, and weigh 114 pounds. I am five feet, three inches tall. I would like to hear from every state and will try and answer all letters.

Mary Wheaton,  
Wayland, Ohio.

Dear Aunt Bettie: This is my second letter to The Herald and I hope to see it in print. I am ten years old, my weight is sixty pounds. I have brown eyes, brown hair and dark complexion. I would like to hear from the cousins. The first letter I receive I will return a snapshot.

Emma Mae Welch,  
Rt. 2, Stonewall, Okla.

An English gentleman recently said that in 1904, while in Manchester, England, he counted 43 people lying or sitting on the pavement too drunk to rise. "Say not the former days were better than these."

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## FALLEN ASLEEP

### YOCUM.

Mrs. Sarah Yocum of Radium, Kan., departed this life Jan. 27, 1939. She was born in Holmes County, O., Oct. 28, 1855. She was 83 years old at the time of her death. She was converted early in life and united with the church and lived a true Christian life.

On Nov. 11, 1879, she was married to Samuel Yocum and they lived a happy married life for over 60 years. To this union were born five children, three of whom preceded their mother in death.

She leaves to mourn her passing her husband, two children, two son-in-laws, two daughter-in-laws, 22 grandchildren, ten great-grandchildren and other relatives. She was a real mother to her family; they always came first in her life and we miss her sorely. After long years of life's struggles Mother has gone to rest. The dear wrinkled hands are still and cold, the blasts of earth shall no longer throw over mother a chill. Oh, how we hate to give mother up, one who cared for us when we could not care for ourselves. Everything was done for her that loving hands could do but God took her home to glory where she will feel no more pain. Sleep on, dear mother, we are expecting to meet you again. She was a subscriber and a constant reader of the dear old Herald. She loved to hear me read The Herald to her as she couldn't read much the last three weeks she lived.

We are lonely without mother, but we have our dear old father to comfort in his loneliness. When life's journey is ended we hope again to be with mother where there will be no parting.

Her Daughter.

### HLIGHTOWER.

In memory of Betty Jo Hightower.

A lovely flower blossomed sweetly on earth for awhile,  
Until God called her to brighten Heaven with her smile.  
She was pure as the lily or the rose,  
Sweet and refreshing as any flower that grows.

Dear little sunbeam, you had a friendly smile for all,  
But God beckoned and you answered his call.

You have gone to dwell in a land afar,  
May you be to others a guiding star.

God now guides your little feet,  
Leads you gently down each golden street.

We have missed you, little flower, so rare,  
Since you were transplanted to the garden over there.

Hazel Hightower.

### WIGGINS.

Rev. Wm. F. Wiggins, ordained minister of the Pilgrim Holiness Church, died at his home in Pondtown, Queen Anne Co., Md., Jan. 5, 1939, at the age of 76 years. Rev. Wiggins was a native of Queen Anne County and was born near Pondtown, the son of the late Wm. and Sarah Wiggins, Dec. 24, 1862. Practically all his life was passed in that neighborhood. He was converted at the age of 26 years under the ministry of a Rev. Wood, M. E. minister, and sanctified a few years later under the ministry of Rev. Seth C. Rees. He was Sunday school superintendent in the E. M. Church for fourteen years. He became an ordained minister in the Pilgrim Holiness Church in 1911, and since then he performed ministerial work in the church, tent and camp meetings. He was a member of the Pilgrim Holiness Church in Dover, Del., at the time of his death. On Jan. 7, 1891, Mr. Wiggins married the former Miss Jennie R. Newman, who survives him. He also leaves a daughter, Mrs. Ethel Ringgold, of Dover, Del., a grandson, Wm. Paul Ringgold, of Dover, and an uncle of Youngstown, Ohio, and a host of cousins, also a great many friends to mourn his loss.

His funeral services were held from his late home, Jan. 9, and was largely

attended. There were twenty or more ministers from the Pilgrim Holiness and M. E. churches. The services were conducted by a former pastor, Rev. P. F. Elliott, Jr., of McKeesport, Pa. The pallbearers were Revs. Fred Walls, Earl Lowry, W. H. Vickers, Chas. Shellhouse, Louis Adams, and C. S. Hope. Interment in Crumpton Cemetery.

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### HIS ANSWER.

I pray for strength to bear the burdens great

Which noble souls have meekly borne.

Perhaps His answer is the strength to bear

The little word of comfort

To a heart by sorrow torn.

I ask for power to stand unflinchingly

Where warriors brave have firmly stood.

His will for me may be the power to stand

The little gnawing insult

And respond by doing good.

I covet grace which martyrs have displayed

Amid the hottest fagot flame.

He may give grace to live a shut-in life

And be a cheerful sufferer,

Thus to glorify his name.

I beg for tasks that will reveal my love

For him, so that all men may see.

My task, perhaps, may be to cook the food,

To darn the socks, and do it

Ever uncomplainingly.

Who am I to select the strength, the power,

The grace, the task that should be mine?

He only knows the corner of his field

Through my little lamp can shine.

Sadie Louise Miller.

### CONVERTED BY A BOOK.

Some one sent Frank Urban a Bible. A Bible was about as useless a thing as could be suggested to one like him. For, be it known, Frank Urban was a follower of Carl Marx, and, like most followers, present and past, of the author of "Das Kapital," he was an avowed atheist, nightly declaiming from his curbstone pulpit against religion and for socialism. In fact, it was while reviling religion and the church in the usual reckless soapbox oratory that he was arrested in Boston and sentenced to one year in prison with hard labor under a Massachusetts statute against blasphemy. Consequently the receipt of a Bible while in prison tended to add to his hatred of everything the Bible stood for.

But prison days are long days, and reading matter is scarce, and Frank

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Urban began to scan the pages of the Book. And the Holy Spirit, ever alert to guide the spirit and souls of men unto the knowledge of God and his salvation, directed the reading. The prisoner began to make discoveries. There was much in the Book that was real, even sensible. There was a great deal more that he knew nothing about and which he had been condemning unfairly. Continued reading convinced him that in his ignorance he had been blaspheming some one who didn't deserve blasphemy. Then he discovered principles of life and society in comparison of which the declarations of Carl Marx were puerile and powerless. Gradually the enemy of the Book became its champion; the atheist became a believer.

Frank Urban is back on his soap box, speaking in lower New York in the daytime and in the evenings up-town. But now his denunciations are for the teachings of Carl Marx and atheistic socialism, and his pleas are for the spirit and teaching of Jesus Christ, and hundreds hear him daily. The best cure for atheism is to give the Bible a chance.—Selected.

Who makes the money? The brewers and the distillers. Who pays the taxes? You do?



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson XI.—March 12, 1939.

Subject.—Peter Delivered from Prison. Acts 12:5-17.

Topic of Study.—The Power of United Prayer.

Golden Text.—Prayer was made without ceasing of the church unto God for him. Acts 12:5.

Practical Truth.—God has ordained that prayer, and especially united prayer, should have power in achieving worthy results.

Time.—Spring of A. D. 44.

Place.—Jerusalem.

Introduction.—We are to study the power of united prayer in connection with Peter's deliverance from prison. King Herod, who figures largely in this lesson, was a thoroughly bad man. If he had any conscience, it was dead. We read in the first few verses of this lesson that he "stretched forth his hand to vex certain of the church." The record says that "he killed James, the brother of John, with the sword." He probably did not actually kill James himself, but had it done by his executioner, for it was common for such men as Herod to have regular officers to do such deadly work. When Herod saw that this ghastly deed pleased the Jews (for they were no better than he was) he decided to go further, and to please them some more, by killing Peter. It would not do to kill him during the Passover, so he shut him up in prison to await the end of that feast. His purpose was to kill him as soon as the feast was over, while there was a great crowd at Jerusalem to enjoy the fun. But the church was busy. No doubt they were moved by the Holy Ghost to have concerted prayer for Peter's delivery.

There is something mysterious about the power of prayer. Somehow, God limits himself to the use of this power. It is a high honor for an individual or a church to be called into co-operation with God in the accomplishment of worth while things. I have no doubt that multitudes would be saved, who will finally be lost, if some one or some group would furnish God with sufficient prayer power. Do not ask me to explain this, for I cannot do it. It seems mysterious that God should limit himself, but that is exactly what he is doing all the time in dealing with us human beings. He makes us work pretty lively for our food supply, although he could furnish it without our assistance. He limits himself in preaching the Gospel, and sends men to do what he could do himself, likewise he limits himself to prayer power that we must furnish, or many things will never be done. If the church in Jerusalem had failed to pray for the deliverance of Peter, I think it is a foregone conclusion that Herod would have murdered him. There is something about prayer power that thwarts the power of the devil in his efforts to do mean things. The greatest need of this present hour is a national prayer-meeting to save America. But our people are so divided in their notions and beliefs that concerted prayer is the next thing to impossible. Preaching is a good thing, and God means to save the world through the "foolishness of preaching," but we are putting

too much emphasis on the preaching, and not enough on the praying to accomplish anything worth while in a service or meeting. The praying of the congregation must be the biggest thing. Five minutes of praying and sixty minutes of preaching will not mean much for the salvation of the people. I have seen this thing for a long time. We are killing our churches with long harangues that we call preaching, and short formalities that we call praying—there is too much formality, and not enough sincerity. Old-time Methodist people used to have whole nights of prayer. What we need just now is for America to spend whole nights praying that God would send us a gracious revival and save this nation from anarchy, and from final destruction.

### Comments on the Lesson Text.

5. Prayer was made without ceasing.—The words in the original Greek express the idea of earnestness. It was a needy case, and the church gathered together in the spacious home of John Mark's mother, who seems to have been a well to do widow for that age. At that time it was customary for such homes to be thrown open for the use of the church.

6. When Herod would have brought him forth.—Was about to bring him out of prison for the purpose of killing him. The prison keepers must have had some fear about holding Peter, for they had him chained to two soldiers while Peter slept between them, besides which they had regular guards on duty.

8. The angel said unto him.—Not the angel, but an angel. No particular angel is meant. Gird thyself.—He was to put his girdle around his under clothing, so as to be well prepared for traveling. He was ordered to put on his sandals and to wrap his outer garment around himself. All this time a light was shining in the prison, and the soldiers were sleeping on undisturbed.

9. Wist not.—Did not understand what was being done, but thought it was only a vision.

10. The first and the second ward.—The first and second guards, watchmen on duty. They were approaching the iron gate that led out into the city. It opened of its own accord, and as they passed out, the angel left Peter to think for himself.

11. When Peter was come to himself.—The action of the angel had dazed him. Would not such an experience daze almost any man?

12. When he had considered the thing.—That is, when he had had time to think soberly, he went to the home of Mary, the mother of John Mark, where the Christians had gathered to pray for his deliverance.

13. A damsel came to hear.—This verse contains a custom of that day. The doorkeeper was expected not to open the door, but to find out who was there, and to learn his business, and then to report to whoever was in control.

14. When she knew Peter's voice.—Peter must have been a frequent visitor at Mary's home, for Rhoda had heard him sufficiently to detect his voice at the door. Knowing him,

so well, she might have had the privilege of opening the door, but her very gladness left him outside, while she ran back to tell the folks that he had come.

15. Thou art mad.—That seems a bit strange. They were praying so earnestly for his release, yet when the answer came, they could not believe it, and thought Rhoda was crazy. But when she persisted in her declaration, they thought his ghost, his angel, was knocking at the door. Some one has said that it would frighten the average person if God were to answer his prayer.

16. Peter continued knocking.—It was the real Peter, not a ghost, but when they saw him, they were astonished. I might guess at an explanation, but you can do as good guessing as I can.

17. This speech of Peter must have produced a tremendous effect upon the church. He was relating to them a marvelous miracle. Go shew.. these things unto James, and unto the brethren.—This James was the Lord's brother. He was the head, or president, of the church in Jerusalem. Evidently there was a group of brethren who did not attend the prayer meeting that night. We are not told just where they were, nor just how Peter knew about them. Although God sent an angel to deliver Peter out of prison, he expected him to look out for himself after he got his freedom, and so we find Peter immediately leaving the house of Mary for some other place, but we are not told where. Fanaticism would have faced any sort of danger, and perhaps would have resulted in death, but God expects us to exercise sensible prudence everywhere and at all times.

### PERSONALS.

Rev. Enoch Tooley, of Francisco, Ind., has open dates that he can give any one desiring his services.

Rev. Clark Mezo, West Frankfort, Ill., is open for revival engagements and will be glad to assist anyone desiring his services.

There will be a Rally Day at the Sumter Pentecostal Holiness Church, Sumter, S. C., the first Sunday in April, with dinner on the ground. Everyone is invited to come and bring a well filled basket.

If you are looking for an evangelist who hews to the line, carries a burden for souls, write to Rev. H. Walters, 314 Hiawatha Ave., Louisville, Ky. Rev. Walters is rooted and grounded in the doctrine of Bible holiness.—J. M. Hames.

The Methodist-Baptist revival began in Wesley Methodist Church, Atlanta, Ga., February 20, the preaching being done by Rev. W. B. Boring, pastor, and Rev. Henly, Baptist Evangelist. All are invited to attend these services who are within reach of this church.

Dr. S. H. Turbeville, pastor of the First M. E. Church of Mishawaka, Ind., Dr. Harry Lindbloom, well known Swedish evangelist of Chicago, and Dr. P. B. Smith, District Superintendent of the Richmond District of the M. E. Church, have been selected as speakers of the sixth annual Youth Conference at Taylor Univer-

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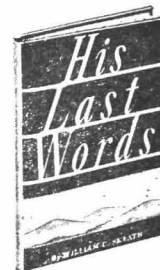
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city, Upland, Ind., March 10-12. These men are all favorites of Taylor University students and should prove a real blessing to the 2000 or more young people who are expecting to attend this great Conference.

The Beck Brothers have recently closed a campaign in Louisville, Ky., in the Faith Tabernacle and great good was done in the salvation of many souls. A young people's organization was formed and they held street meetings, visited hospitals and sanitariums. One young man was sanctified and called to preach. At some of the services there were as many as fourteen ministers present. The Beck Brothers go to Apollo, Pa., for a meeting, while Rev. Walters runs the meeting through February. The Beck Brothers will return in March for two weeks.

The Western Pennsylvania Holiness Association and the Bentleyville Holiness Association will hold a Spring Rally at the Downtown Church, Washington, Pa., March 14-17 inc. The Rev. James Miller, of Indianapolis, Ind., will be the evangelist and the Rev. Byron Crouse, of Wilmore, Ky., will have charge of the music. Services will be held daily at 2:30 and 7:30. Some of the services will be broadcast over WWVA, Wheeling, directed by the Lehman staff. Entertainment for the four days will be provided at camp rates.—C. R. Wick, Sec., Gastonville, Pa.

We have just closed a very successful three-weeks' meeting at the First Evangelical Church in Franklin, Pa. Rev. Jordan W. Carter, D. D., of Wilmore, Ky., was our evangelist. Rev.



Carter is a well known evangelist in the Holiness Movement, and his soul-stirring messages were glorious in power and a great blessing to each of us. Many souls were converted and a large number of believers were sanctified. We can recommend Brother Carter to any one as a preacher of the full gospel of Christ without any compromise, whatever, and pray that the richest blessings of God will rest upon him.—B. B. Griffin, Sec., 35 Russell St., Franklin, Pa.

I would like to tell you about a revival meeting held in our church by the Gibsons, January 17-29. It was a success spiritually and materially. Every night souls were saved through the preaching and appeals of Brother Gibson. The climax came the last Sunday morning when some one hundred and twenty-five souls knelt at the altar and in the aisles and rededicated their lives to Christ, some professing Christ as Savior for first time. It was a real old-fashioned Methodist revival, many filled with the Holy Ghost and backsliders reclaimed. We look forward to the time when the Gibsons can come our way again.—E. J. Walthall.

January 15th saw the closing of perhaps the most successful evangelistic campaign ever held in the Ojai Valley, Calif. Though the revival was short yet under Evangelist Harry Black's Spirit-filled messages nearly every night there were seekers. During the meeting 112 seekers were at the altar, with 100 definite testimonies of conversion, sanctification or to having been reclaimed; to God be all the glory and we feel "the end is not yet." Brother Black's pictures of the world missionary fields were a revelation to all. The loud speaker in the tower of the church broadcast the songs of Zion to every corner of the town. We were gratified by the continued large attendance night after night. We truly appreciated the co-operation of the other churches. "In unity there is strength."—W. J. and Catherine Craig, Pastors Ojai Holiness Church.

January 22nd marked the close of a three-weeks' revival in the 18th St. Mission in New Albany, Ind., with Rev. W. B. Dunkum, of Louisville, Ky., as evangelist, and Sister Dunkum as young people's worker. There were about forty souls saved and sanctified in the old-fashioned way. Brother Dunkum is a Spirit-filled preacher of the old-time gospel and with a personality that wins souls to God. The last service ten prayed through and all enjoyed the service and felt the presence of God. Anyone desiring a godly evangelist and young people's worker will not make a mistake in calling Brother and Sister Dunkum. I will recommend them to any pastor wishing for some one to preach the plain gospel of Jesus Christ and him crucified.—Rev. Homer L. Barger, pastor.

God has called me to the field as a singing evangelist. Listening to the voice of God, I stepped out on his promises and began to fight against sin. For years I have felt the call, but only last year did I accept the challenge. I gave up a good paying job and said, "Lord, here I am; use me as you see fit." That was a year ago this month. Up to date I have had

ten calls which I accepted, beginning in the month of February, 1938 and ending the last part of October. Four meetings were in the state of Ohio, one in Illinois, four meetings in Missouri, and one in Winston-Salem, N. C. My health then almost failed me and I gave up for a few months; now I am back ready and stronger than ever to fight the battle against sin. God has given me a talent for music and I trust I may be a soul winner for Christ. I am open for calls and trust God will help me carry the gospel to those out of the Kingdom of our Lord and Savior Jesus Christ.—Paul T. Roberts, Ashley, Ohio, Rt. 1, Box 15.

Since my last report I have held a revival in Gordonsville, Ky., with Rev. Stanley Patterson. It was a good meeting for the time and weather. God poured out his blessing from the beginning to the close. From there we went to Trinity, Ky., with Rev. E. P. Swann. This was a hard battle but some good was done. Brother and Sister Swann are deeply spiritual and carry a burden for souls. Our next meeting was at old Benson Church, Rev. C. G. Deering, pastor. We had gone to preach at the regular appointment of Brother Deering but the Lord's presence was so manifest they decided to carry on the meeting for two weeks which resulted in many conversions and great interest. Brother Potts had closed a meeting and while they did not see many visible results his earnest preaching was a great factor. Some of the most spiritual people I know belong to this church. Our last meeting was in Clark county, and while we did not see the results we desired some were blessed. We were entertained in the homes of Brothers Maddox and Sipple, and their care of me was all that one could wish.—T. P. Roberts.

Largely attended by members of different churches of the valley was the monthly meeting of the Beaver Valley Holiness Association, held Tuesday evening in the Wesleyan Methodist Church, Rochester, Rev. James F. Merrifield, pastor. Rev. Herbert McNeese, New Brighton, voiced the opening prayer. Rev. C. B. Callen, pastor of the Free Methodist Church, New Brighton, was the speaker and gave an inspiring discourse on the theme, "The River of God." Singing was in charge of Lyle Flinger, Bridgewater. Special vocal numbers were given by Mrs. Chester Courtney, Bridgewater, and Miss Elizabeth Moorehead, Beaver. The closing prayer was given by Rev. Merrifield. James A. Shiveley, Bridgewater, president, presided. The Beaver Valley Holiness Association has completed arrangements for a two-weeks' series of services to be held in Zion Evangelical Church, Rochester, beginning Monday, April 17, and closing Sunday, April 30. Evangelist H. M. Couchenour, Washington, Pa., who now is conducting evangelistic services in Tarentum, will conduct the services in Rochester. Harry A. Stephenson, Beaver Falls, will be songleader.

When the regular meeting of the Central Committee of the Kentucky Sunday School Association was held last week, in Louisville, Rev. George S. Watson, D. D., field representative for the Synod of Kentucky, Presby-

terian Church, U. S. A., was elected Chairman of the Central Committee. Dr. Watson succeeds Rev. George A. Joplin, D. D., as chairman. The program of activities for 1939 was presented by the field secretary of the Association, Fred T. Fowler, and included plans for the enlargement of the work this year. Rev. J. P. Barnes, of Bardstown, Ky., will be added to the field staff for the summer months. The Committee voted, also, to sponsor again the observance of Go-to-Sunday-School-Day on the first Sunday in May which will be May 7th. This will be the 25th annual observance of the day. Kentucky was the first state in the Union to observe Go-To-Sunday-School-Day. The observance, inaugurated in May, 1914, by the Kentucky Sunday School Association, has been the means of reaching many who otherwise would not have been reached. It was estimated, last year, that through the work of the Kentucky Sunday School Association and those co-operating, there was an increase of 15 percent in the attendance in the Sunday schools of Kentucky on Go-To-Sunday-School Day. A goal of 20 percent increase over 1938 has been set for this year. Churches and Sunday schools throughout the State are urged to co-operate in the observance of this day. Posters and suggestions for advertising may be secured without cost from the Kentucky Sunday School Association, 554 South Third St., Louisville, Ky.

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"Lifted Shadows," by Charles Elmo Robinson. Price \$1.00. Order of The Pentecostal Publishing Co., Louisville, Ky.

### I WAS AFRAID TO OPEN THE DOOR.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Rev. 3:20.

A woman in Glasgow got into difficulties. Her rent was due, but she had no money for the landlord, and she knew very well that he would

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turn her out if she did not satisfy his claim. In despair, she knew not what to do. A Christian man heard of her distress, and came to her door with money to help her. He knocked, but although he thought he could hear some one inside, yet the door was not opened. He knocked again, but still there was no response. The third time he knocked, but that door still remained locked and barred against him.

Sometime after, he met this woman in the street, and told her how he had gone to her house to pay her rent, but could not get in. "Oh, sir!" she exclaimed, "was that you? Why, I thought it was the landlord, and I was afraid to open the door!"

Dear friend, Christ is knocking at the door of your heart. He has knocked many times already, and now he knocks again by this message. He is your best friend, although, like that woman, perhaps, you think he comes with the stern voice of justice to demand from you the payment of your great sin-debt. If so, you are sadly mistaken. He comes, not to demand but to give! "The gift of God is eternal life." He knows you can never pay the great debt you owe to God. He knows that, if that debt is not paid for you, you are forever lost! He loves you, though he hates your sins; and, in order that you might be saved, he laid down his life as a sacrifice for the guilty. And now, he comes, bringing the gift of salvation to the door of your heart. Will you receive the gift.—D. L. Moody.

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In my distress, I cried unto the Lord, and he heard me. Psa. 120:1.



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**ARMSTRONG, C. I.**  
(Box 181, Houghton, N. Y.)  
Wallace, N. Y., March 1-12.  
Rome, N. Y., March 21-April 2.  
Asheville, N. C., April 16-30.

**ARTHUR, FRANK E.**  
(Rt. 2, Hinsdale, Ill.)

**BEATTIE, E. J.**  
(Transfer, Pa.)  
Open dates—Fall and Winter.

**BECK BROTHERS**  
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Louisville, Ky., March 1-20.  
W. Frankfort, Ill., April 1-21.

**BLACK, HARRY**  
(511 Coleman Ave., Los Angeles, Calif.)  
So. Los Angeles, Calif., March 2-12.  
Portland, Ore., March 16-26.  
W. Hollywood, Cal., March 26-April 9.

**BRASHER, J. L.**  
(Attalla, Ala.)

**BUDMAN, ALMA L.**  
(201 N. Market, Muncy, Pa.)  
Alliance, Ohio, March 5-19.  
Shauonkin, Pa., March 26-April 9.  
May—Open.

**BUSH, RAYMOND**  
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Schrub, Ohio.)  
Flat Rock, Ohio, March 9-19.  
Rockwood, Pa., March 24-April 9.  
Flat Rock, Ohio, March 9-19.  
Rockwood, Pa., March 24-April 9.

**CALLIS, O. H.**  
(605 Lexington Ave., Wilmore, Ky.)  
Bradley Beach, N. J., March 5-19.  
Bloomington, Ind., March 26-April 9.  
Petersburg, Ind., April 10-23.  
Maneck, Md., April 24-May 7.  
Mitchell, Ind., May 14-28.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Camden, Ohio, Feb. 27-March 12.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Winston-Salem, N. C., Feb. 22-March 5.  
Lockhart, S. C., March 6-19.

**CLEVENGER, FRED AND DAUGHTER,  
NAOMI RUTH**  
(Sims, Indiana)  
Quaker, Ind., Feb. 26-March 12.

**COBB, DEE W.**  
(Preacher, Song Evangelist, Y. P. Worker.  
Box 42, Wilmore, Ky.)  
Hillman, Mich., Feb. 27-March 12.  
Open—March 13-April 1.  
Richmond, Ky., April 2-9.  
Grant, Va., April 10-13.

**CSBRY MUSICAL MESSENGERS**  
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Morgantown, W. Va., Feb. 21-March 5.  
Bryas, Ohio, March 7-17.  
Pittsburgh, Pa., March 19-26.  
Chicago, Ill., April 2-9.  
Toledo, Ohio, April 11-23.  
Pontiac, Mich., April 24-May 14.

**CONNETT, MILTON**  
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W. Frankfort, Ill.)

**CORRELL, W. D.**  
(Rt. 1, Spartansburg, S. C.)  
Concordia, Kan., Feb. 22-March 19.  
Marion, Ind., March 22-April 9.  
Altavista, Va., April 16-30.  
Tifton, Ga., May 2-14.

**COTTERELL, HARVEY**  
(550 West King St., Decatur, Ill.)

**COUCHENOUR, H. M.**  
(145 Canton Ave., Washington, Pa.)  
Struthers, Ohio, March 1-13.  
Reserved—March 14-17.  
Dennison, Ohio, March 19-April 2.  
Rogers, Ohio, April 4-16.

**CROUSE, J. BYRON**  
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Collingswood, N. J., Feb. 12-March 5.  
Convention, March 6-April 9.  
Asheville, N. C., April 9-16.  
Winston-Salem, N. C., April 17-23.  
High Point, N. C., April 24-30.

**DARRAGH, ERNEST H.**  
(Jewett, Illinois.)

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**DENTON, JOHN**  
(546 N. Broadway, Medina, Ohio)  
Benton Ridge, Ohio, Feb. 22-March 12.  
Manchester, Ohio, Feb. 8-19.  
Benton Ridge, Ohio, Feb. 22-March 12.

**DeWEERD, JAMES A.**  
(Gaston, Indiana)  
Canton, Ohio, Feb. 26-March 12.  
Fort Lee, N. J., March 19-April 2.  
Howe, Ind., April 5-9.

**DONOVAN, JACK**  
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Marion, Ind., March 12-26.  
English, Ind., April 2-16.  
Mt. Carmel, Pa., April 23-May 7.

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S. C.)

**DUNKUM, W. B.**  
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Miami, W. Va., Feb. 26-March 19.  
Albany, Ky., April 2-30.

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Tacoma, Wash., March 16-April 2.

**FLANERY, B. H. and RUBY**  
(Winnebago, Minn.)  
Holyroad, Kan., Feb. 15-March 5.  
Eldorado, Ill., March 8-26.

**FOSSIT, D. W. AND WIFE.**  
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Akron, Ohio, March 1-19.

**GADDIS-MOSER EVANGELISTIC PARTY**  
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Fowler, Kan., March 1-12.  
Plainville, Kan., March 14-26.  
Sullivan, Kan., March 28-April 9.  
Ravenna, Ky., April 11-23.  
Reserved—April 30-May 14.

**GALLOWAY, GEO. M.**  
(625 W. Jefferson St., Springfield, Ohio)

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)  
Oakland, Calif., March 1-15.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Lawndale, N. C., March 5-18.  
Rochester, Pa., March 19-April 2.  
Iekard, N. C., April 3-15.  
Kernersville, N. C., April 16-30.

**GRISWOLD, RALPH S.**  
(Wilmore, Ky.)  
Open—Feb. 16-March 1.  
Carlisle, Ky., March 1-28.

**HAMES, J. M.**  
(Greer, S. C.)  
Kingston, N. Y., March 1-12.  
Columbia, Mo., April 2-16.  
Abilene, Kan., April 17-May 7.

**HART, RALPH H.**  
(20 Harrison St., Coldwater, Mich.)

**HANDY, HERBER A.**  
(118 Newton Ave., S. W., Canton, Ohio)  
Lupton, Mich., March 5-19.

**HOBBS, E. O.**  
(Westfield, Ill.)

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville,  
Kentucky)  
Monroe, Mich., March 5-19.  
Clinton, Pa., March 20-April 9.  
Loogootee, Ind., April 16-30.

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)

**HOWELL, ROBERT A.**  
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**HUTCHERSON, CY**  
(Glasgow, Ky.)

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cial Singers, Sparks Hill, Ill.)  
Eldorado, Ill., Feb. 27-March 12.

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**JOHNSON, ANDREW**  
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La Fargeville, N. Y., March 8-21.  
Van Buren, Mo., March 26-April 9.

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Red Cloud, Neb., Feb. 19-March 5.  
Topeka, Kan., March 9-26.  
Sabetha, Kan., April 2-16.  
Stafford, Kan., April 23-May 7.

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Knox, Pa., April 2-16.

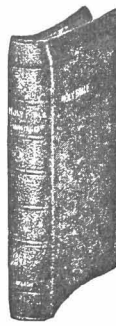
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Roanoke, Va., Feb. 20-March 3.  
Florida, Ill., March 5-26.  
Bloomington, Ind., March 27-April 9.  
Petersburg, Ind., April 10-23.  
Clarksburg, Md., April 25-May 7.

**LINCICOME, F.**  
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Lakeland, Fla., March 6-12.  
Detroit, Mich., March 19-April 2.  
Philadelphia, Pa., April 3-16.  
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## SPECIMEN OF TYPE

father's servants had digged in  
the days of A-bru-ham his father  
the Philistines had stopped  
them, and filled them with earth.  
16 And A-bim'e-lech said unto  
I'saac, Go from us; for thou art  
much mightier than we.  
17 ¶ And I'saac departed thence,  
27 And I'saac said  
Wherefore come ye to  
ye hate me, and have  
away from you?  
28 And they said,  
fairly that the LOR  
thee: and we said,  
now an oath betwi  
35

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**MILBY, E. CLAY**  
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Somerset, Ky., March 26-April 9.

**MULLET, WALTER L.**  
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Stoutsville, Ohio, Feb. 20-March 5.  
Fennville, Mich., March 6-19.  
Mansfield, Ohio, March 20-April 2.  
Beaverton, Mich., April 3-16.

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**NICHOLS, SILAS H.**  
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**OVERLEY, E. R.**  
(3264 Del. Ave., Cincinnati, Ohio)  
Decatur, Ohio, March 5-19.  
Dayton, Ky., March 26-April 9.

**OWEN, JOSEPH**  
(Boaz, Alabama)

**OWEN, JOHN F.**  
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Corbin, Ky., Feb. 27-March 12.  
McPherson, Kan., March 19-April 9.

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Bradenton, Fla., Feb. 15-March 12.  
Allendale, S. C., March 20-April 5.

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Tacoma, Wash., March 8-26.  
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**RICE, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

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Booneville, Ind., Feb. 12-March 5.  
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Flint, Mich., March  
Flint, Mich., February 21.  
Fairchance, Pa., March 27.  
No. Salem, Pa., April 16-23.

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(Song Evangelist, 404 E. Horton St., Bluff,  
ton, Indiana)

Findlay, Ohio, Feb. 23-March 12.  
Erie, Pa., March 13-April 2.  
Troy, Ohio, April 9-23.

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Roanoke, Va., April 2-16.

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(315 N. Jackson St., Greencastle, Ind.)

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(East Liberty, Ohio)  
Deshler, Ohio, Feb. 20-March 5.  
Pennsylvania, Ohio, March 6-19.  
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(Findlay, Ohio.)  
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**VAN HOUGHTON, E.**  
(Wilmore, Ky.)  
Wilmore, Ky., Feb. 20-March 5.  
Fayette, Ohio, March 7-19.  
Miami, Ind., March 21-April 2.

**WILLIAMSON, S. H.**  
(897 Salem Ave., Hagerstown, Md.)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Open—February 13-26.

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
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(Below) A Meditation in the Spanish Edition

JUEVES, 23 DE FEBRERO

"Bienaventurados los pobres en espíritu: porque de ellos es el reino de los cielos." \*Mateo 5:3. (Léase Mateo 5:1-10.)

La pobreza generalmente es estimada como una calamidad. Estar desprovisto de las cosas esenciales para la vida es ser desgraciado y carecer del alimento necesario—lo cual a veces ocasiona amargura de espíritu. No obstante, en este texto del Sermón de la Montaña, descubrimos una paradoja sorprendente. El bienaventurado es aquel que es pobre, retirándose a la pobreza de espíritu. El espíritu del hombre es capaz de enorgullecerse y considerarse poderoso porque confía en sus propias fuerzas y en sus éxitos. Así como la araña saca de su propio cuerpo la red que teje y en la cual ocupa el lugar céntrico, así el espíritu del hombre puede llegar a considerarse rico, confiar en las filosofías de la vida que él mismo inventa, y colocarse en el centro de esta filosofía, esperando cosechar todas las satisfacciones de la vida y de paso todas las generosas dádivas del Universo. Pero Cristo dijo: "Bienaventurado el hombre que sabe que su espíritu es pobre," porque entonces por medio de la fe se unirá con Dios y será enriquecido por el Espíritu Santo. El espíritu, consciente de pobreza, será gloriosamente rico.

## ORACIÓN

¡Que seamos humildes delante de Ti, oh Dios! Nada tenemos que ofrecerte, Dios el espíritu contrito. Concedenos hoy, Te imploramos, las supremas riquezas de Tu Santo Espíritu, a fin de que la pobreza de nuestro espíritu se torne en riqueza en Ti. Amén.

## PENSAMIENTO PARA EL DÍA

Meditemos hoy en qué consisten las verdaderas riquezas y empuicemos todas las energías del alma para conseguirlas.

W. G. Gram.

October 5, 1938

"Kyunhki unu hamdri sulh hai." Isa. 2:14 (Paphs, Isa. 2:11-21).

Ki dōn jab hamdunvā ki qumon aur bāshindon ki tarāf nāhī dēte hain to ham ma'im karke hain ki we kyunkar ab tak shakk o shukūk ke panjon men giriftār hain, we kyunkar ab tak bare so bare sāmān aur talqirān lardī ke liye kar rahe hain misl un dōmōn ke jo khud apne bānās hūe chandon men giriftār hain. Is kāsānsh aur yih hai ki ham men ab tak iqtisād vā mivāna-ravī kā rāhānī khavāī paidā nahīn hōā. Yā'nī ham ne ab tak vīh nahīn sikhā ki Khudā ki marzi vīh hai ki ham bari hoshyārī ke sath apne nāsīe ko kharefī karvā ki na ham qarzār hon aur na hamārā kharch hamārī āmadān se ziyāda hone pāvō. Is hī ko iqtisād vā mivāna-ravī kahte hain. Hamārē dīnī hādōn ne hamen rāhānī iqtisād ki talīm dene men barī qasāt ki. Mashī kā mazhab avastār vā nāyā jāmān lenē kā mazhab hai. Wuh hamen āzād kartā hai ki ham un tamām iqtisādī koshishon ko nāīāt-bakhsh muhābat ke bedār kāmōn ke wāstē se nāk sāt aur mā'nīl hāndōn līn ko ham ne ab tak pōvā bīn-nar-vārīsh pī hāl tabā'at ke hawālē kar rakhā hai. Yōn ham anī iqtisādī āndāzī men bhī Khudā ke maqsad ko pūrā kar sakte hain.

Du'a.

Al hamdā Bāp Khudā, ham mēn letē hain ki ham ne bekār chizōn par apnā dīnōn ko kharch kiud hai. Ek dīnē kī 'izāt aur pūdē tēnē ke bāre men ham iqār karē hain ki ham ne kuchh bhī torāz nahīn ki. Larāī aur burt khudhish kā dīn bō-dīn ziyāda ziyāda zor hotā jātā hai aur dōmōn ki rāhōn ne Khudā ko 'īm aur muhābat men tarāz nahīn ki. Ham in bhī kī tarāf se be-parvūh hain ki ham ne Mashī ko salīb ke āpar nāsīb kiud. Hālonkī Khudā kā Bēdā salīb ke āpar dard-āngēz dukh musābat ke adh lafak vāhā hai ham bōrī be-parvūdhī ke sath us par nigāh karē hain. Al idāh kī is māngā par ham Tūj se mādī kī khūsh-khūshī kā mutāb ālām. Ham minnat karē hain ki Tū us dīn ko jald lō jāb ki yih dunyā az sar i nōv paidā ho jō. Hāzōn hāzār bekārōn ki Tū madād kar aur is khavāī ko dūr dafar kar jo dunyā men paidā hūā hai ki inām kī sīdōgī be-hifāz hai. Yisū! Mashī kī khātīr se is nōv dunyā ke kāfārē ke liye du'a māngtā waqt khōn ke qatrē bahōe aur jo hamārī khātīr salīb par māsīb hūā, ham yih du'a māngtē hain aur quāb kar lō. Amēn.

Is Dīn kī Khavāī.

Agar ham apne bhōn ko piyār nahīn kar sakte to ham Khudā ko bhī piyār nahīn kar sakte.

TOYORIKO KAGAWA.

(Above) A page from Korean Edition  
(Left) A Meditation in Hindustani

In response to requests from pastors who have been using the specially printed Christmas envelopes to mail copies of THE UPPER ROOM to members of their congregations, we are now offering  
**A SPECIALLY PRINTED ENVELOPE FOR MAILING THE EASTER ISSUE**

This envelope carries an attractive design, printed in an appropriate color.

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THE UPPER ROOM is available, in quantities of 10 or more, at 5 cents per copy, postpaid, and on our consignment plan if desired. Yearly subscription, 30 cents postpaid, foreign 40 cents. Spanish edition available at same price and on same terms.

Volume IV, including the four quarterly issues from April 1, 1938, to April 1, 1939, bound in cloth, now available. Price 50 cents, postpaid. Limited quantity of bound copies of Volumes I, II, and III also available at same prices.

# The Upper Room

APRIL, MAY, JUNE

## OUR NEED.

Blessed is the nation whose God is the Lord.—Psa. 33:12.  
The world today needs consecrated men!  
Oh, may there come another Pentecostal fire  
Strangely to warm men's hearts again  
And fill them, by the Holy Spirit's power,  
With purpose true; with zeal and courage sure,  
Steadfast for right. Though fame and riches wane,  
Fearless to stand against Satanic lure  
To sinful pleasure, greed and gain.  
May we, His people, ne'er again forget  
Our God, who loved us so, He gave  
His own dear Son to die. He is our

Savior, yet,  
Who conquered sin. Through love He still will save.

Mrs. J. M. Glenn.

"I have just finished reading 'Why Be Good,' by Dr. James Reid, published by Cokesbury Press. In this volume the author brings a vital Christian message with a definitely modern approach. Here is an interesting book that should be read by every young person and all adults who seek to understand, guide and train modern youth. While Dr. Reid deals in the field of psychology, he keeps his feet on the Rock. It is a very thoughtful book."—Chas. Wm. Grant.

"Why Be Good," by Dr. James Reid. Price \$1.50. Order of Pentecostal Publishing Co., Louisville, Ky.

## "ALL HAIL" ASBURY.

Since Asbury has lived for fifty years,  
And all the while grown stronger,  
Supposing she keeps that same thing up,  
She'll live,—why how much longer?

But 'tis not by days and months and years,  
Life's values true are measured,  
But by each loving word and deed,  
Which can for aye be treasured.

'Tis by the lives we've lifted up  
From ways of sin and sorrow,  
And guided into paths of peace,  
Throughout life's vast tomorrow.

'Tis by the souls from sin set free,  
And filled with God's own Spirit,

To herald forth God's saving grace,  
All through the Savior's merit.

'Tis thus that while the ages roll,  
Vast eons multiplying,  
Asbury will live and love and give,  
Her blessings onward flying.

So, while on earth God still has need,  
Of proofs to full soul cleansing,  
Let's keep dear Asbury's banner high,  
Her messengers still out-sending.

"All Hail" to thee dear Asbury,  
From debt's depression risen,  
May God thee speed, through years to come,  
With never failing vision.

J. J. Hunter.

Renew your Herald today.



## EVANGELISTIC REPORT.

Wurttemberg Church, Pittsburgh Conference.

It has been some time since we reported our work in The Herald, and we are glad to bring our Christian greetings to all. The Lord has been very good to us, and has blessed us with heavenly grace and power.

Early in December we held a two-weeks' meeting in our own church, with Rev. Harry M. Jenkins, pastor of the Brownsdale charge, as our preacher. A number of souls professed victory at the altar, and our hearts were warmed anew with God's love.

In January we returned the favor by preaching for Brother Jenkins in the Thorncreek Church for another two weeks. Here again God honored our faith and labors with heart-warming fires and blessed victory at the altar. During this blessed season we have seen once again poor, hungry, sin-bound souls fall under conviction of the Holy Ghost, under the preaching and singing of the old-time gospel of full salvation. When we do our best in setting forth the old and tried truths of the Word people will get hungry and come to Jesus.

It was our privilege to speak in a one-night evangelistic effort, Jan. 30, at the Robinson Street Mission in Pittsburgh, where my father served as pastor for six years. It was blessed to renew the friendships of former days, but much more blessed to see the old mission altar lined with earnest seekers, of various kinds: two girls about thirteen and fifteen, a fine young man in the twenties, about six little colored boys averaging about twelve years (I'll never forget them), and a middle-aged man who had been living in awful sin. Every one after a season of prayer and instruction, testified to the saving grace of the Lord Jesus. To him we give all praise and glory, and take new courage to press on in this greatest of all works.

We want to testify to God's glory that he saves from all sin through the precious blood, and gives grace and power in the trying hour. Yes, the pressure of circumstances in this varied business of human living is sometimes almost too heavy to bear, but God is able to do exceedingly above all that we can ask or think! Blessed be the name of the Lord forever!

Yours for souls, and the Kingdom,  
Rev. Henry F. Pollock, Pastor.

## LET EVERYBODY SING.

Make melody in your heart if you cannot with your voice. Studies in Hymnology, by Mrs. Crosby Adams, will be helpful. Many congregations need help in this very important part of worship. Before publishing the book Mrs. Crosby spent a day with Dr. Louis F. Benson, America's foremost authority in this line, possessor of a famous collection of church music eight thousand volumes. The study of such a treatment of a great factor in real worship in the church will be helpful to all who wish to make the most of the ministry of music. Perhaps giving this book to one who has caused trouble in a church will help keep peace. Another good Cokesbury book.

"Studies in Hymnology," by Mrs. Crosby Adams. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

"For those who enjoy reading sermons,—packed with scripture, with fine, discriminating interpretation, 'The Uplands of Faith' will be greatly welcomed. The author, Dr. Alfred Mathieson, gives twenty devotional sermons in this volume. The book would make an excellent gift for your pastor or a Sunday school teacher."—Chas. Wm. Grant.

"The Uplands of Faith," by Dr. Alfred Mathieson, Special price 60c postpaid. Order of Pentecostal Publishing Co., Louisville, Ky.

## THE SUN IS SHINING STILL.

Of-times the skies grow dismal  
And dreary seems the day;  
About us all is lonely,  
And gloom seems holding sway.

Ere long the dreary raindrops  
Fall on the patient ground,  
And then through deepening shadows,  
Comes thunder's deafening sound.

For many a weary hour  
The rain may linger on,  
The sky may yet grow darker  
Ere all the gloom is gone.

Of-times life's sky grows dreary,  
And darkness hides the way—  
It is the work of Satan  
To turn our feet astray.

And e'en though for a season  
The clouds may deeper be,  
Still God's bright sun is shining,  
And Satan soon will flee.

God's grace still has its power  
To cleanse and keep from sin,  
And if in Him we're trusting,  
The victory we shall win.

When trials and temptations  
About your pathway throng,  
Just put your trust in Jesus,  
He'll keep your soul from wrong.

When doubts and fears surround you,  
You know not where to turn,  
Take naught from God's dear altar,  
His voice you'll soon discern.  
J. Fletcher Coppedge, Jr.

## IT'S EASY JUST TO QUIT.

It's easy just to quit the fight  
Against the many wrongs,  
And travel down the "beaten way"  
With gay and giddy throngs  
That trifle life and time away  
Without a worthy plan,  
That have no aim nor purpose great  
For which they take their stand.

It's easy just to fall in line  
And travel with the crowd,  
And seek the pleasures of the world,  
Be haughty, vain and proud;  
But through the ages passed away  
It's never saved a soul,  
Nor landed pilgrims safe inside  
The Master's heav'nly fold.

It's easy just to quit the way  
That leads to Heaven's goal,  
To drift along with men of sin,  
And lose your precious soul;  
For going down is easy work,  
But never is it best,  
As Jesus Christ will say to you,  
"You haven't stood the test!"

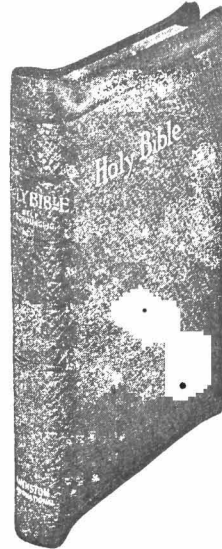
It's easy just to quit your prayers,  
Neglect the means of grace,  
And leave your Bible on the shelf  
And fail to make it through;  
But O, how sad the consequence  
Of such a careless life,  
When one has failed to live and be  
A hero in the strife!

It's easy just to quit the church,

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Jēsus Christ, 'the son of Dā-  
vid, 'the son of A'brā'hām.  
2 A'brā'hām begat Isaac; and Isaac  
begat Jā'cob; and Jā'cob begat Jū-  
das and his brethren

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AND the LORD spake unto Mō-  
ses in the wilderness of Sī-  
nāi, in the tabernacle of the congre-

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Vacate the choir and pew,  
And quit the Sunday school and all  
And fail to make it through;  
But when you come to meet the Judge  
Before the blazing bar,  
He'll say to you, "Depart, depart,  
I don't know who you are!"

A quitter never gains the goal  
Nor gets the gracious prize;  
He never finds the place in life  
Where greatness truly lies,  
But loses all that is worth while  
In this world and the next,  
And empty-handed meets his God  
Despondent and perplexed.

Rev. Walter E. Isenhour.

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This charming little book has resulted, it is said, in the conversion of thousands. It has a rare beauty of style and withal an uncommon spiritual power. Price, cloth, \$1. Paper, 50c.

Look unto me, and be ye saved, all the ends of the earth. Isa. 42:22.

"The Sunrises Blessing" is Evangelist J. M. Hames' latest book, just

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"The Sunrises Blessing," by Rev. J. M. Hames. Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

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In his preface to this new book, Dr. Charles G. Trumbull says: "The best way to win men to Christ, is to lead them to Him one by one. It was our Lord's own method, and it has been the method of His apostles, and it has been the method of all great soul winners from then till now." You will want to own this new hand-book on personal work, "Taking Men Alive," by Charles G. Trumbull. 190 pages, cloth bound, \$1.00.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



# PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## IF WE ARE TO HAVE A REVIVAL

By The Editor

**W**E must have it on a scriptural basis. It will not be brought about by those who deny the inspiration of the men who wrote the Old Testament, who deny the Godhead, Virgin Birth, and sacrificial offering of Christ for our sins.

Preaching of the character just indicated will not, and cannot, produce conviction for sin. It cannot inspire in the human soul a great desire for Christ as a Saviour, and faith in him, as such. There is no awakening, heart-warming, inspiring influences in such negative preaching. Impossible!

If we are to have a revival there must be plain preaching of the Word of God against sin, the unreasonableness of it, the wickedness of it, and the final fruitage of it; the loss of the soul, outer darkness, torment. This line of preaching is awakening and compels thought, leading to reflection on one's conduct; it makes one to look back over their life, think of their misdeeds; it produces heart sorrow for sin; it leads to repentance, the forsaking of sin, the confession of sin, and a longing of the soul for the Christ who is able to save from sin. Earnest preaching of this character is absolutely necessary in order to a revival that produces abiding results.

If we have a revival we shall have to preach Jesus Christ; lift him up as one and equal with the eternal Father, who had glory with the Father before the world was; who took upon himself the form of a man; who was incarnated by the Holy Spirit, born of the Virgin Mary, a sinless child, a pure young man, a mighty teacher, a miracle worker, a forgiver of sins, a raiser of the dead, a mighty Christ able to cast out devils; who walked among men absolutely holy and mighty to save; who went to the cross bearing the sins of the world; who suffered and died in our stead, on whom God laid the iniquity of us all; who arose from the dead, who appeared in the body, who revealed himself to his disciples and many witnesses, who ascended to heaven and sits as a gracious Mediator at the right hand of the Father. If we have a revival we shall have to preach this Christ of prophecy and the New Testament.

If we have a revival, we shall have to honor the Holy Spirit. We must preach about his Person, his Presence, his Offices. We shall have to have HIM in the midst dominating, guiding the preacher and all the workers. It is He, and he alone, who can convince men of sin and make them feel its destructive power, of righteousness and its great need, and kindle in them holy longing, hungering and thirsting after righteousness. He can so illuminate the minds of men that they will think of coming judgment with fear and trembling; so that they will repent, forsake sin, come to Christ with saving faith and find in him a Redeemer, a Christ mighty to

### THE WORD OF GOD.

2 Thessalonians 3:3-12.

But the Lord is faithful, who shall stablish you, and keep you from evil.

And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Not because we have not power, but to make ourselves an example unto you to follow us.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.

save and to keep. We are not going to have a revival by preaching to men that there is a change of heart that is a sort of fire insurance; that thereafter, they can commit sin of every kind and have an eternal security against judgment, and the hell that awaits the unsaved. If we have a revival there must be a revolt against sin, false teaching and everything contrary to the Word of God, and the spirit of the eternal truth, as revealed in the Scriptures.

If we have a revival, we need not look to those stewards who play golf on Sunday afternoon to pray it down, and to gather about the altar and teach sinners the way of salvation. We need not look to those women in the church who spend their time about the bridge table playing cards, instead of at prayer meeting, fasting, wrestling before the Lord for the outpouring of his Spirit, looking after the sick and seeking the lost. That bunch of women in the church need to go to the altar, forsake their sins, their worldliness and learn to love Christ with a separating love. No, our worldly churchmembers cannot bring about a revival that really counts, that blesses, saves and abides. You may have a very good protracted meeting; get a few sinners saved, a few backsliders reclaimed, and a few of the Lord's children sanctified, and these Sunday golfers, bridge players, dancers and movie-goers in the church can chill, smother and destroy the work of grace, hinder and blight the spiritual babes before they grow into that strength, grace and wisdom that will protect them against wolves in sheep's clothing. If we have a revival there

must be a turning to God, to faith in Jesus Christ as revealed in the Scriptures, to receiving the Holy Spirit to abide within, to teach and empower for service.

### What Will Be the Trend?

**I**N the United Methodist Church what will be the trend? Will it be toward evangelism or toward ecclesiasticism? Much depends upon the trend. If it is toward ecclesiasticism, the centralization of great power in a small group of men, the magnifying of offices and placing men in office who are fond of power; who are more interested in rulership over men than in winning men to Christ, then the trend will be toward less spiritual life and more dead formalism.

If the trend is toward evangelism, the building up and deepening of the spiritual life of the church, revivalism, and the winning of souls, then the united church can make herself felt for good in all the departments of the moral, social, economic and spiritual life of the nation, as well as making Methodism a tremendous evangelistic force, not only in the nation, but in the world, bringing millions to repentance and saving faith in Christ.

United Methodism built into a great spiritual brotherhood, all deeply concerned in the one great thing—the Christianity of Christ among men; a church in the world separated from worldliness, the true bride of Christ cleansed from sin, filled with the Holy Spirit, a powerful force under the guidance of Almighty God, the results may be gracious, and beyond our power to estimate in type.

If this union should mean more ecclesiasticism and less evangelism the union will be unfortunate; and it will not be a long while after the people find out the trend until there will be divisions, reorganizations of Methodist groups, and we will have found out by actual experience, that it is impossible to keep the great Methodist family in one vast fold.

There may be those among us who live so far away from, and so high above us, that they do not hear much that is being said down in the rank and file, and we must not forget that it is the rank and file that make up the church, that furnish the funds, that keep the vast machine in operation. But there are untold thousands of Methodists who dig up the change and hand it out, who say, "What good does that official do me? What special service does he render? Why should we be drained of money to support men whom we rarely see, and who, so far as we know, make no contribution to the life of our church? Possibly, he is a factor in some ecclesiastical council, but any good that comes to us is so diluted by the time it gets to us we are unconscious of it."

(Continued on page 8)



# CAN METHODISM BE BORN AGAIN?

Rev. G. W. Ridout, Corresponding Editor.

## PART II.

### I.



The message of Methodism is redemptive, and the central truth of its whole redemptive message and calling is "Holiness unto the Lord." This, the center of its message is, perhaps, the most neglected among Methodists. Generally, Bishop Kilgo persisted in stating that the great central doctrine of Methodism was "The Witness of the Spirit." That was one of the distinctive accents of Methodism, it is true, but no one can read Wesley without hearing him repeatedly say that this doctrine of Christian Perfection, or Entire Sanctification, was the "grand depositum of Methodism; and for this purpose God thrust them out to raise up a holy people."

### II.

Touching this matter of machinery again, a very devout and incisive writer—missionary from India—said a few years ago when a crisis was facing the church: "The financial trouble the church now faces is only symptomatic; back of this financial failure is a loss of spiritual life and power. Man must blunder when he is not led of the Spirit. No plan can ultimately succeed unless it is in line with God's will. Our church must get back to the old landmarks of our faith—to the doctrines that gave birth to Methodism—or look upon failure after failure in the supreme work of the church. Our church plants were never so complete and costly as now. We never had more machinery. There were never more men and women in our church bearing the name of 'Expert,' and we have never had more all-inclusive plans; but these possessions of ours do not enable us to accomplish what Jesus went to the Cross to make possible." Methodism was never designed to be a machine but a message, and its chief message is Holiness.

General William Booth, of the Salvation Army, speaking on Holiness, said: "If I had the privilege of ascending to the Celestial City and asking the assembled angels in that mighty temple where day and night they worship the Great Jehovah, what position ought Holiness to occupy, you know that angels and archangels, cherubim and seraphim would join with the seven spirits that are before the Throne with one united shout, 'Place it first.'"

"If I could have the still greater privilege of kneeling before the intercessory Throne of my dear, precious glorified Savior and of asking him what position this truth should hold, you know that he would answer, 'Blessed are the pure in heart.' Holiness comes first!"

"If further still, borne on a burning seraph's wings I could rise to the Heaven of Heavens and like its holy inhabitants be allowed to enter the Holy of Holies where Jehovah especially manifests his glory; and if prostrate before that throne with all reverence I should ask the question, what is the most important qualification? You know that he would answer, 'Be ye holy, for I am holy.'"

### III.

Under the head of, Can Methodism recover Fellowship, the question of Assurance comes up, and the idea of the class meeting where members went once a week to tell their experience and receive counsel of their leader. This used to be quite a feature with the Methodists in the long ago, but unfortunately the

testimony has died out in many churches because the spiritual life has not been kept up with vigor and vitality. The class meeting decayed because "the fire of the revival began to abate and Methodism without a glow at its heart soon ceases to be Methodism."

Here comes in the relation of Methodist power and progress with its chief doctrine, Christian Perfection, or the doctrine of Holiness. The writer evidently is swinging back in his own soul to the experience of sanctifying grace. He tells this experience:

"When in pursuit of an understanding of the doctrine I turned from the big books to the little books and began to read Commissioner S. L. Brengle, of the Salvation Army. I recall my astonishment at the opening sentence of 'Helps to Holiness,' 'On January 9, 1885, at about 9 o'clock in the morning, God sanctified my soul.' That is a positive testimony to a definite experience."

### IV.

Is Christ only a partial Savior? Can Methodism recover her passion for holiness? Methodism has long lost this emphasis. Wesley's idea of Methodists is expressed in this way:

*"By Methodists I mean a people who profess to pursue holiness of heart and life; inward and outward conformity in all things to the revealed will of God; who place religion in a uniform resemblance of the great object of it; in a steady imitation of him they worship in all his inimitable perfections, more particularly in justice, mercy and truth and universal love filling the heart and governing the life."*

"Thy sinless mind in me reveal,  
Thy Spirit's plenitude impart;  
And all my spotless life shall tell  
The abundance of a loving heart."

"Help us to make our calling sure;  
O let us all be saints indeed,  
And pure as thou thyself art pure,  
Conformed in all things to our Head."

### V.

"Wesley testified that Methodism grew when the doctrine of Perfection was preached, and this doctrine is not preached today." So writes Dr. Sangster. "Methodism," he says, "has long lost this emphasis." "The doctrine which the founder called the great depositum, and the preaching of which he believed had more to do with the development of the movement than any other, is largely neglected today."

"Methodism," said William Arthur, author of "The Tongue of Fire," "was not in its original life more marked by seeking justification by faith than seeking sanctification by faith."

"Sanctification," says Wesley, "is the grand depositum which God has given to the people called Methodists and chiefly to propagate this it appears God has raised them up."

"Therefore," said Wesley, "let all our preachers make it a point to preach perfection to believers constantly, strongly and explicitly. I doubt not that we are not explicit enough in speaking on Full Salvation, either in public or private."

### OF ASBURY THEOLOGICAL SEMINARY

Are we sure of our message? This is an important question and touches a very vital spot in the Methodism of today. The preacher preached a very intense sermon and one of his members said to him, "I didn't sleep any better after that." The preacher's business is not to make people sleep; but "to wake the dead in half an hour."

We must confess that in American Methodism there is a great group of trained college-bred preachers who are not sure of their message. Many of them have gone so far as to admit they have no message; in many instances going through the schools they lost their experience and their faith and when they join the ministry they have no message. They go in to keep the machine running and know nothing of the joy of soul winning, and have no note of victory in their ministry.

Some one has put a truth in the following lines. True, it is not the best of poetry, but it expresses certainly in experience.

"You ask me, brethren, how I know  
That Jesus is Divine,  
The rather bid me how I know,  
That yonder sun doth shine;  
Or bid me tell you how I know  
That ocean billows roll,  
That winds sweep on from North or South,  
Why friends—He's saved my soul!"

### The Seventh Hour.

Dana Barron, deserted by a beautiful mother, who took with her his baby sister, started on a lonely journey to New York after the death of a devoted father who lived to see him grow into manhood, in quest of his mother and sister, a dying request made by his father. Enroute he met a college chum, a devout Christian, in the person of Bruce Carbury, who provided pleasant quarters for him and was on hands with Christian comfort in every time of need.

Dana finally met his mother, who scorned him, but became very chummy with his sister whom he had never seen before.

There are providential leadings all through the story, the salvation of his sister, and although his mother met a tragic death, she, too, found Christ, and the story ends as only a Christian story can. "The Seventh Hour" is a romance of inspiration and will delight any one who reads it.

"The Seventh Hour," by Grace Livingston Hill, price \$2. Order of Pentecostal Publishing Company, Louisville, Ky.

## REQUESTS FOR PRAYER

Prayer is requested for a young man who needs financial assistance to finish school.

Mrs. S. P. W.: "Please to pray for the salvation of my husband, also for my daughter and sons."

Mrs. W. B.: "Please to pray that my husband and son may find Christ as their Savior, and for the healing of my body."

Mrs. E. E. P.: "Please to pray that I may be sanctified wholly; also pray for my unsaved brothers and sisters and father."

Mrs. A. J. D.: "Pray for the healing of a Christian woman who has been used in the Master's service. Please to remember me in prayer, that I may be healed."

Prayer is requested for unsaved children, and that the mother may be healed.

I have just read "His Last Words," by William C. Skeath, published by Cokesbury. The author's spiritual interpretation on this theme is fine. The book is most readable. It will enrich the life of any layman. There is excellent sermon material in it for a minister. His selections of poetry are unusually fine.—Chas. Wm. Grant, Frankfort, Ky.

"His Last Words," Price \$1.00. Order of Pentecostal Publishing Company, Louisville, Ky.

Renew your subscription to THE HERALD today.



# THE PENTECOSTAL HERALD

## PERILOUS TIMES

Rev. J. C. McPheeters, D. D.



It is not necessary for me to tell you that we are living in perilous times. The headlines of the daily press force our attention upon this fact each day. The crime wave in America is no longer a mere wave, but it has turned to a steadily rising tide. Every minute of every hour there is some infraction of the criminal code in the United States.

Within five years crime has increased thirty percent, and the population of our penal institutions by the same percentage.

On April 23, 1936, the Associated Press released a speech by J. Edgar Hoover, chief of the Federal Bureau of Investigation, which was delivered before the Daughters of the American Revolution. In that speech Mr. Hoover gave some figures on the crime situation in the United States. The figures he gave reveal that we have 150,000 murderers roaming at large in the United States. Three hundred thousand citizens of America are today walking the streets and highways of the country, not realizing that they are to be murdered at the hands of criminals. The caskets of these 300,000 citizens to be murdered, if placed in a line along one of our highways, would reach for a distance of 341 miles, and it would take almost seven hours to pass that line of caskets, driving in an automobile at the rate of fifty miles per hour. Mr. Hoover further stated, that 200,000 persons of our present population will commit murder before they die. Mr. Hoover asserted that one out of every twenty persons in the United States is "inclined toward criminality."

Judge William R. McKay, of the Municipal Court of Los Angeles, estimates that we have 200,000 men and women roaming at large who have killed. He says that the number of murderers running at large exceed in number all clergymen of all denominations. The murderers running at large exceed all of the policemen of the country by fifty thousand. Four hundred thousand men and women in our country live partly or entirely by crime. During every hour of the day and night two victims are murdered.

Some months ago twenty-seven religious leaders of America gathered at the nation's capital for a conference. They represented some thirty million Christians. A presiding bishop of one of the great communions is reported to have expressed the view of the leaders present when he said: "I have been preaching social, religious and public welfare for twenty-five years. Many of my ministers have done the same; and yet in spite of this fact we find ourselves in the worst moral slump we have known in our generation."

This spiritual delinquency is reflected in the decrease in our Sunday school and church attendance. The Sunday school attendance in America decreased thirty percent during the ten year period from 1926 to 1936. Roger Babson's survey of Protestant churches in the United States reveals that seventy percent of the pews in our churches are unoccupied on Sunday morning, and that Sunday evening services have been very largely abandoned. A woman who lives in a city with a population of 300,000 in a western state recently told me that there were only two or three places in the entire city where services were held on Sunday night. She said the great First Churches of the leading denominations were closed Sunday evenings.

This spiritual decline in America comes at a time of unprecedented opportunity for the kingdom of God throughout the world. The situation is like that of a farmer who is sick at the time of harvest; impotent to reap the

ripened grain in his fields.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., writing in *The Christian Review* in 1935, said: "My trip around the world has convinced me that the star of the Kingdom of God as an empire still moves westward, until it is coming back to the East again. I saw a whole nation, as in Burma, as in whole sections of India, as in China, coming to God; forsaking the dull, drab, material affairs of the moment, and thinking of eternal and spiritual things.

"What did I discover in contrast when I got back to America? I found that the damp dew of deadening doubt is settling upon the people; and that in the midst of it the ambassadors of God are fiddling with pink tea parties, picnic programs, a little educational program here, and a bit of social reform in another place, instead of lifting the minds and hearts and lives of the people out of their despondency to God and eternal life. To play at a crucial hour in the world's history like this is tragic."

John R. Mott, in an address before the last General Conference of the Methodist Episcopal Church, said: "As I look out over the world in my world travels, I maintain we are facing a time unprecedented in openness of doors, not only in the Far East and Near East, but in southern Asia, and the islands of the Central and Southern Pacific, and in Africa, not only in its fringes, but its heart,—and in Latin America. It is an opportunity the like of which we have never known. There may have been times when in certain parts of the world this was true, but my point is that there never was a time when simultaneously in all these areas the doors were so ajar; and the solemnizing fact is that it comes at a time when right inside of the United States we are confronted with the greatest concentration of major unsolved problems that American Christianity has ever faced."

"Can Christianity repeat?" is the question which many are asking today. A note of defeatism is being sounded in many camps. Bishop Ivan Lee Holt, while President of the Federal Council of the Churches of Christ in America, said: "In these last few months I have come in touch with thousands of Protestant ministers all over the country, and I say to you that, taken as a whole, they are a rather discouraged lot."

There is discouragement in the camps of philosophy. A student at Yale University wrote his father this message: "During the present semester I have had the privilege of hearing a number of the world's most renowned philosophers lecture before the university, and every one of them sounded the note of pessimism."

Modernism has had the keen edge of its optimism blunted by present day world conditions. No lesser light in the modernistic camp of theology than Harry Emerson Fosdick preached a sermon in his pulpit on the subject: "The Failure of Modernism."

Jesus Christ is the only one who has not failed. There is much talk today about the failure of time-honored forces in which men have trusted for salvation. One of the chief among these forces is education without God. Eminent educators on every hand are sounding the warning signal that education alone is a failure.

There remains only One who has never failed; only One who has never been defeated. His name is Jesus. The angel, in heralding his name to earth, said: "Thou shalt call him Jesus, for he shall save his people from their sins." Our chief business is to make Christianity repeat. Make it repeat in our world; the world of preaching, teaching, medicine, business, home-making, law, journalism, and whatever world we may live in.

Wherever we go we must make Christianity repeat in our world. We should make the Christianity of the first century, the Christianity of Pentecost, the Christianity of the martyrs, repeat. We should, in the name of the Lord Jesus Christ, go out and make the Christianity of Savonarola, the Christianity of John Huss, the Christianity of John Wesley, the Christianity of Francis Asbury, the Christianity of Dwight L. Moody, repeat in this modern world.

We face a supreme opportunity in human history. There is a wide-open door for the forces of righteousness to enter, in spite of the evil of the times. The failure of so many of the time-honored forces for progress in human advancement gives an open door to the Gospel message.

On one occasion, when many of the disciples of Jesus forsook him, he turned to few remaining disciples near him, and said, "Will ye go also?" Peter's reply was, "To whom shall we go?" Peter realized that there was none other to whom they could go for the solution of their problems but to Jesus Christ.

The world stands very much in this same position today. With the many failures strewn about us on the sands of time, men are asking with a new earnestness, "To whom shall we go?" All human panaceas have proven a disappointment. There remains only One who has never failed. That One is Jesus of Nazareth. Jesus Christ is speaking to a troubled and perplexed world with the wooing invitation to come and be saved. Those who now grope in darkness may walk in the light. Those who are weary and heavy laden may have their loads lifted. Those who mourn may be comforted. Those who are lost may be saved.

### Dr. Morrison in Martinsville, Va.

Dr. H. C. Morrison, President of Asbury College, preached for us in our new auditorium three weeks last October and November. The auditorium is sixty feet wide and one hundred feet long, and seats nearly two thousand people. The interior is finished in celotex, thus giving an acoustical condition that is almost unexcelled. The building is directly connected with our main church that was erected some three years ago.

The new auditorium or tabernacle was finished just before the coming of Dr. Morrison. Many people said that it would never be full, but the second Sunday night of his preaching in order to seat the crowd many chairs had to be placed in the aisles. The third and last Sunday night the chairs were placed in the aisles, two adjoining rooms were filled and an overflow crowd in our regular church auditorium listening over a loud speaker.

The crowds were good all of the three weeks. Many came from distant points. Dr. Morrison preached with great power. His messages held out hope to lost persons, but he did not fail to tell them that Jesus Christ was the only hope of salvation and that it was only through and by the New Birth that any could hope to spend eternity in Heaven. I believe that God has kept Dr. Morrison alive and active, quick in thought, powerful in sermon for the needs at the present time.

His messages are the old-time Gospel of power, such as were preached by Wesley, Finney, Moody and many others that had real power with God and brought conviction, conversion, and salvation. There were many additions to the Wesley Church as a result of this meeting.

B. L. FISHER,

Chairman Board of Stewards.

More than 2,000 automobile drivers in Connecticut lost their driving licenses last year because of being apprehended while "under the influence."



# THE HERALD PULPIT

## "THE MIND OF CHRIST"

(A Sermon in Condensed Form as Preached by Rev. John R. Church at Camp Sychar, August 8, 1938).

"Let this mind be in you which was also in Christ Jesus." Phil. 2:5.



O my mind, this is the most comprehensive challenge and all inclusive appeal in Paul's writings. It is the most comprehensive challenge and all inclusive appeal any pastor can give to his people. As I make this statement I am not unmindful of Paul's appeal to the Thessalonian Christians to be wholly sanctified, nor of his appeal to the Ephesian Christians to be filled with the fullness of the Spirit. These are included in the "mind of Christ." This is the lowest attainment that any of us should strive for in the Christian life.

The Bible speaks of three states of mind that are possible: First, there is the "carnal mind" which the Word declares is "enmity against God." This is the *natural mind* with which we are born. Many modern psychologists are denying this bias of the mind toward unrighteousness, but the experiences of life prove it to be a fact. A mother who knows nothing of theology sees the carnal mind in action in her child as he flares in anger when he cannot have his way, even though he be just a babe in arms. It is easier to swear than to pray. It is easier to do wrong than to do right, because our hearts naturally tend toward unrighteousness.

The second state of mind is the "double mind." The Word declares that the "double minded man is unstable in all his ways." "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded," is the command. The sinner is to cleanse his hands. The believer is to purify his "double mind." But what is this "double mind?" some one may ask. Let us note some of the things it is not, and then positively to determine what it is.

The double-minded man is not the carnally minded, neither is he the spiritually minded. He is between these two extremes. The double-minded is well described by "the flesh lusteth against the Spirit, and the Spirit against the flesh;" or, by Paul's statement in the 7th chapter of Romans, "The things that I would do, I do not, and the things I would not, I do." The Negroes have a spiritual that they sing that quite accurately describes this state of mind and its workings. "I'm sometimes up, and sometimes down, but still I'm heavenly bound." This might well be the theme song of a lot of church people today, for they have no stabilized experience because they are double-minded. Simon Peter had a double name before Pentecost. Simon was his fleshly name; Peter was his spiritual name. But he was continually vacillating between the extremes of what his names indicated.

The Bible speaks of those who have a "single eye;" that is, they have focused their spiritual vision upon one thing. They are not looking with one eye toward the world and the other toward Christ. The old-fashioned kaleidoscope that used to grace our parlors was focused so that the double picture on the card became one, and we received a clear and enlarged view of the image. This is what the grace of sanctification does for a "double-minded," or double-visioned person. It brings their spiritual vision into focus. A man under the influence of alcohol staggers because the optic nerve has been affected. He is first on one side of the street then on the

other, and usually winds up in the gutter. His vision is faulty. This application is true, spiritually, for unless we have our spiritual eyes focused on "the one thing," we will in all probability land in the ditch of defeat and despair. Those who are double-minded need our sympathy. They need to be shown that they need not live thus. It is not always necessary to "skin" and berate them. Show them that this unsatisfactory condition of spiritual existence is not necessary. There is release from it.

The third type of mind that the Scripture speaks of is "the mind of Christ." This the text appeals for, "Let this mind be in you." The natural question that arises is, How can I attain this mind of Christ? First of all, it is an experience of "Christ in you, the hope of glory." It doesn't say to take Christ as an ideal, or strive to live "the Jesus way," but "Christ in you." Much of our preaching deals too much with the surface and not enough with the roots of our living. As someone has said, "we have given too much concern about the fruits of living, and have forgotten about the roots." An apple tree doesn't have to be exhorted to grow apples. It bears fruit because it has the fruit nature within, and a Spirit-filled, or "Christ-minded" person will naturally bear the fruit of holiness.

The basis for this appeal of permitting the "mind of Christ" to become a part of us is found in the four conditional "ifs" which are in this first verse. If Christ has been a consolation; if he has been a comfort of love; if the Spirit has been in fellowship with you; if he has been full of mercy and love to you, all of this should be a basis to go on to holiness, or of permitting the "mind of Christ" to be formed in you. These things should whet the spiritual appetite for better things. In other words, "If this is good, there is something better."

This appeal may be viewed from two angles: First, from the angle of duty. Because God has done so much for us we ought to go on to all that he has for us. When we think of all that a gracious God has done for us, and how little we have done for him, it ought to lead us to yield our all to him. Count Zinzendorf once viewed a marvelous painting of the Christ suffering on the cross, and the Holy Spirit so used its message that this rich young Count went home to use his vast material resources to bring the gospel to others. He befriended the hated Moravians, and began a prayer meeting that continued for a hundred years in which every hour of the day or night there was heard a voice of audible prayer going up from that German town where he lived. One of these Moravian brethren was the person who led John Wesley into a personal experience of salvation, and the fires of evangelism have continued to blaze around the world because one person saw that it was his duty to yield all to Christ because of what he had done for him.

The second angle from which I would have you view this appeal is that of *privilege*. Many folk try every subterfuge, possible, to get around the personal experiences provided for them in the plan of salvation, when they should be looked upon as a glorious privilege. Many are saying, concerning the experience of entire sanctification, "Do I have to have it?" When they should be saying, "How may I get it?"

Finally, we are to "let" this mind be in us.

We are not to struggle against it, but willingly to yield. Struggling is unnecessary, if we are willing to yield. If there is a struggle, the trouble is not God's unwillingness to give us the Holy Ghost, but our unwillingness to completely yield ourselves to him. God is more willing to give the Holy Spirit to them that ask him, than we are to give good gifts to our children. When we get our all on the altar, God comes that instant. There is no reluctance on his part. He is governed by our willingness.

CLYDE R. WENDELL, Reporter.

### Repeal: A Summation.

Recapitulation of the evidence for and against the liquor industry in the last five years leads inevitably to the question: "Was repeal worth it?" This newspaper needs not supply the answer; he who runs may read it in the facts and figures.

One argument for repeal of prohibition was: "Legal control of liquor selling will result in moderation." Beer consumption rose from 32,000,000 barrels in 1934 to 56,000,000 in 1937; wine consumption from 45,000,000 gallons in 1935 to 66,500,000 in 1937, and taxpaid withdrawals of distilled spirits from 58,000,000 gallons in 1935 to 87,000,000 gallons in 1937.

The saloon, it was said, would not return. But drinking places, however designated, have quadrupled in number.

Has respect for law been restored by repeal? J. Edgar Hoover, head of the Federal Bureau of Investigation, reports prison populations at an all-time high and crime on the increase. Was bootlegging wiped out? In 1938, Federal agents arrested 26,000 on bootlegging charges and destroyed 11,400 illegal stills. In the "wettest city of the United States," huge bootleg rings have been uncovered.

The United States Daily News states that persons killed or injured on the highways by drinking drivers doubled between 1933 and 1937.

The noted Keeley Institute had 186 "liquor-cure" patients in 1920 and 906 in 1937, with a large increase in the percentage of women addicts.

The cold figures fail to depict the implied tragedy in surveys conducted among young people. Allied Youth, Inc., found that 49 percent of 4,000 high school seniors in thirteen communities of eleven States were drinkers. The American Youth Commission of the American Council on Education found that 52.9 percent of 13,528 young people questioned in Maryland used liquor in various forms.

Oh, yes. It is true that the liquor industry is turning in revenue to the United States Treasury. The sum fails to reach the expected billion and a half dollars yearly, totalling \$632,000,000 last year, while the American public pours into the coffers of the liquor industry some \$3,600,000,000 every twelve months, according to financial estimates.

Obviously, the "liquor problem" is still far from settlement.—*The Christian Science Monitor*.

### Start the Little One

right, by securing a copy of "Easy Steps for Little Feet," a \$1.95 Bible Story book for only \$1.00. The supply is limited.



## The Christian and His Money.

BY H. H. SMITH.



There will be a great day for the Church of God when successful business men, who profess to be Christians, realize that they are called to make money for God as truly as a preacher is called to preach. A young man preparing for the ministry preaches his first sermon. A successful business man, deeply impressed with the spiritual fervor of the young brother, addresses him thus: "My young friend, I believe you have a wonderful future before you. I feel convinced, after hearing your message today, that God has surely called you to preach the gospel, and given you talents for the work. It is a privilege that an angel might covet." All true, perhaps, but some one might have said to the business man with equal point and truth: "My good brother, you have a wonderful opportunity to build up the kingdom of God. You have been given, in a large measure, the talent and the opportunity to make money. By it you can accomplish the three-fold work committed to the apostles of old—teaching, preaching, healing. By dedicating your money to the kingdom of God you can send forth teachers and preachers, and build schools, churches, and hospitals."

The case of Dr. Goucher might also be related for his benefit. Dr. Goucher gave \$100,000 to mission work in India, especially for maintaining Christian schools. Twenty years later he visited India and was told that at least fifty thousand had been reached with the gospel through this investment.

The *Christian Endeavor World* relates this incident:

"The Hon. Alpheus Hardy, the princely benefactor of countless good causes, who educated the great Japanese Christian, Dr. Joseph Hardy Nesima, once told the following thrilling story of his experiences to the Psi Upsilon Society at Amherst College, of which he had just been made an honorary member:

"I am not a college man, and it was the bitter disappointment of my life that I could not be one. I wanted to go to college and become a minister; went to Philips Academy to fit. My health broke down, and in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not. To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. 'I cannot be God's minister,' was the sentence that kept rolling through my mind.

"When that fact at last became certain to me one morning, alone in my room, my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I cannot be thy minister!' Then there came to me, as I lay, a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service, and its nature as a sacred ministry, were so clear and joyous, that I rose to my feet, and with new hope in my heart, exclaimed aloud, 'O God, I can be thy minister! I will go back to Boston. I will make money for God, and that shall be my ministry!'

"From that time I have felt myself as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the gospel. I am God's man, and the ministry to which God has called me is to make and administer money for him, and I consider myself responsible to discharge this ministry and to give account of it to him."

A new joy awaits those who give generously to promote the cause of God in the world. John R. Mott related the following incident:

"Not many months ago, a young man in Canada, not very wealthy, but a prosperous business man, came to me and said that he would like to support a representative on the foreign field, and he gave \$1,200 toward the salary and expenses of a foreign worker. A few weeks ago, when I was at Princeton College, I received a message telling me that I should go to New York City and see this young man. He was to take the boat the following day for Europe. When I met him in New York, he said: 'I have been so much blessed by helping to support that man in Japan that I should like to have a hand, if you can find an equally good man, in supporting another.' I did not find it very difficult to suggest a man equally good. I held out before him two men. I said: 'Here is a man that it will take about \$1,200 to send, and this one about \$800,' and he decided that he would improve the \$1,200 opportunity. He took his boat, and less than two days ago, I received a letter from him written in England, saying that as he was praying about it on the boat he decided that he wanted to take the \$800 man also. He said: 'God has prospered me in my business, and as I extend my business I want to enlarge my co-operation in the propagation of the gospel of Jesus Christ.' If all Christians had the spirit of this young man, the missionary problem would soon be solved.

We shall not make much progress with this money problem until the rank and file of our Churchmembers have their minds informed and their consciences aroused on the subject. Dr. Harris Franklin Rall gives some plain and pointed words on "A Christian's Financial Creed," which we quote below:

1. "My money is mine only in trust. It belongs to God, just as I do.

2. "This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. "God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and bring in a new kingdom of righteousness and brotherhood and peace.

4. "To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, 'Lord, Lord,' and not doing the will of my Father.

5. "I should set aside a definite porportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

6. "The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. "I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving."

Mrs. Morrison says: Why not pound your preacher or preacher friend with a shower from THE HERALD pantry? Its more than "57 Varieties" will be a good supply from which to select material for his daily reading, and the sermon each week will be thought-provoking in aiding him in preparing his message for the following Sunday. A con-

gregation looks to their pastor to "feed the flock," and when he fails to do this they go away disappointed, lean in soul and their spiritual appetites unsatisfied.

During the month of March it is our custom to make a special effort to get THE HERALD into the homes of preachers, believing its weekly messages will be a tonic that will cultivate their spiritual life, and enable them to preach the Word in its purity and power. There are thousands of our readers who have friends in the ministry who may not take THE HERALD, or, perhaps, do not know of it, who would welcome its visits and profit by the wholesome articles found within its pages.

Why not invest a dollar, or maybe more, in sending THE HERALD to some preachers and thus, not only benefit them, but their congregations as well; for a congregation is largely influenced by the message that comes from the pulpit. A preacher with a warm heart, a searching, comforting message, will have a responsive people to receive his exhortations and warnings and go away feeling "it is good for them that they went to the house of the Lord." A firebrand in the pulpit will thaw out frozen pew-holders and thus the good work will be advanced and the membership will find it is worth while to attend the house of God, for they are fed with manna from the storehouse of truth that has previously nourished the heart of the preacher.

I am persuaded that a hint to the wise is sufficient, and that after this suggestion has been received by our readers, many of them will decide to help some preacher or pastor by sending them THE HERALD for a year, for only \$1.00. A small investment, but who can estimate the results where the seed will fall into good soil bringing forth an hundredfold. Those of you who want to share the blessings which THE HERALD brings to you, send your preacher's name and address, with dollar, and let the good work begin ere the month shall have passed. Thousands of ministers of all denominations, practically, read THE HERALD, but we want many more to join us, that they may have their spiritual strength renewed. Let's hear from you.

Dr. O. H. Callis says: "I have long since discovered that where THE HERALD preceded me the ground was ploughed and ready for the seed, and where it had not been, but where I could get a goodly list of subscribers, it conserved the harvest. One pastor in Tennessee told me that the forty-seven subscribers I got in his church did more to help him six months later than the revival seemingly had done at time of its closing."

## ORDERED STEPS

Is the story of a North Carolina mountain girl who loses her sight before she finishes the seventh grade. By having some one read to her she is able to finish the grades, however, and even with the handicap of blindness she begins to aspire to ways and means of self-support. God gave her a wonderful voice in song which she uses to his glory; she finally meets a Christian woman of considerable wealth, who becomes interested in her, gives her medical aid as well as voice culture and music; she obtains a radio position at \$50 a week to start, finally regains her sight and marries the physician who treats her. There are notes of discouragement in the story, but on the whole it is one of faith and resignation, and leads to final victory. Any young person would devour it.

"Ordered Steps," 276 Pages. Price \$1.00. Order of Pentecostal Publishing Company, Louisville, Kentucky.

## H. C. Morrison's Slate.

Abbeville, S. C., Southern Methodist Church, March 5-19.

Greenville, S. C., March 26-April 9.

Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-28.



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## To Dr. H. C. Morrison.

Hail, Grand Old Man of Asbury,  
Whose years have saintly grace!  
Your many summers' sunshine  
Seems garnered in your face.

December has touched your temples,  
But in your heart is May;  
Your age is an Indian Summer,  
That "shines toward perfect day."

And from our hearts as fountains  
This prayer shall ever flow,  
That God the gracious Giver  
On you His best bestow!

Through you the truth we purchased  
In wisdom's happy marts;  
Learned in the lore of kindness,  
You're Master of our hearts.  
REV. E. WAYNE STAHL.

## The Final Meeting of Joint Commission on Church Union.

W. G. CRAM.

The last meeting of the Commission on Union and Interdenominational Relations held in Jackson, Miss., from Jan. 23 to Jan. 30, came to the end of its work with high spirits and a fine enthusiasm. All of the committees appointed to formulate reports on the harmonization of the three Disciplines had their statements in excellent shape.

Here is recorded some of the principal things done:

1. In the plan of organization for the Uniting Conference eight standing committees are recorded, viz: Conference, Ministry and Judicial Administration; Membership and Temporal Economy; Missions; Education; Publishing Interests; Superannuate Support; and Ritual and Orders of Worship.

2. The membership of the standing committees is to be made up of delegates from the three uniting churches on the basis of 4-4-1. Each delegate, clerical and lay, will be assigned to only one committee. The Commission on Union will assign the delegates to committees using as a basis the choices the delegates may make for committee service. The lists thus prepared for each committee, will be recommendations to the Uniting Conference for committee memberships. Each standing committee will be composed of 135 delegates, 60 representing the Methodist Episcopal Church, 60 representing the Methodist Episcopal Church, South, and 15 representing the Methodist Protestant Church, except the committees on Superannuate Support and Ritual. These two committees will be composed of 45 members each; 20 representing the Methodist Episcopal Church, 20 representing the Methodist Episcopal Church, So., and five representing the Methodist Protestant Church. Each committee will meet daily.

3. The commission had before it three plans for the organization of missions. One from the committee of 25 appointed by the commission, calling for four boards and a General Missionary Council with final authority; one from the Board of Foreign Missions of the Methodist Episcopal Church, providing for a United Board of Missions, Home, Foreign, and Woman's Work; and one from the executive committee of the Board of Missions of the Methodist Episcopal Church, South, proposing a set-up of one United Board of Missions for all missionary work of the church, Home and Foreign, General Work



RADIO MALE QUARTET

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and Woman's Work. The commission did not discuss or decide as to the relative merits of any of these plans presented but forwarded all three documents to the Uniting Conference without action.

4. The plan for a Judicial Council of nine to be nominated by the Council of Bishops and elected by the General Conference was recommended.

5. The name "Book Committee" is changed to the "Board of Publication." The board is to elect two book agents. One of the publishing houses is to be permanently located within the Southeastern Jurisdiction. That part of the report of the Publishing Interests committee dealing with the church press was passed on to the Uniting Conference without action or recommendation.

6. The plan for one board of education was approved with several amendments. The plan for education recommended that the editor of church school publications be elected by the Board of Education. The report of the Committee on Publishing Interests recommended that the editor of church school publications be elected by the Board of Publication. This question was referred to the Uniting Conference without recommendation.

7. It was recommended that the Uniting Conference appoint a committee of nine to select the presiding officers of the Uniting Conference from the Council of Bishops, after the three chairmen of the Commission on Union, namely, Bishop Edwin H. Hughes, Bishop John M. Moore, and Dr. James H. Straughn, had presided, at the first three sessions, consecutively.

It was recommended that the chairman of the sub-committees which have prepared reports to be presented through the Commission on Union to the Uniting Conference be permitted to make an explanatory statement before the Committee of the Uniting Conference in which the reports will be considered.

9. The financial plan prepared by the Committee on Temporal Economy was passed to the Uniting Conference without action. Along with it will go a proposal for an alternate plan from the World Service Commission of the Methodist Episcopal Board.

10. The proposal for a Board of Lay Activities was forwarded to the Uniting Conference as prepared by the Committee on Mem-

bership and Temporal Economy without action.

11. It was recommended that a parliamentarian be secured who shall be the counselor of the presiding officers of the Uniting Conference.

12. The plan for superannuate support was debated at one full evening session of the commission. It was finally decided that because of the highly technical matters involved that the report be forwarded without amendments.

13. It was provided that the missionary work of the Methodist Church outside of the United States not included in Central Conferences, be divided into three areas of episcopal supervision to be known as Northern Europe; Central and Southern Europe; and Eastern Asia. Bishops shall be assigned to these areas by the Council of Bishops from among the effective bishops, having relationship to the jurisdictions in the United States. These bishops to be over and above the required quota of bishops for a given jurisdiction. Any two or more conferences or missions within these areas may unite in forming a Provisional Central Conference.

14. The provision regarding the remarriage of divorced persons was amended so as to read:

"No minister shall perform the marriage of a divorced person whose divorced wife or husband is living; but this rule shall not apply to the innocent person when it is clearly established by competent testimony that the true cause for the divorce was such as to justify remarriage in the light of the teaching of the Scripture concerning marriage and divorce."

15. The term District Elder is recommended instead of Presiding Elder or District Superintendent.

16. It is recommended that each Jurisdictional Conference shall have four bishops for the first 500,000 members in the jurisdiction, and one additional bishop for each additional 500,000 members or major fraction thereof. Bishops for the episcopal areas outside the United States to be over and above this quota.

This article is in no sense an official or full statement of the commission's conclusions. It simply gives my personal recollections as a member of the commission as to some of the things that were actually done.

## RED LETTER GIFT BIBLE

We have been fortunate in purchasing a large quantity of a very attractive Red Letter Bible with good bold faced type, pronouncing, a large number of illustrations, 64 pages of Bible helps. It also has a presentation page and it is very attractively bound in a good quality of flexible morocotol, stamped in gold and very neat and attractive in style. It will make a beautiful gift for some child at Easter time.

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## Fulfilled Prophecy.

Are you at all interested in prophecy? do you believe in the marvelous prophecies of the Bible? If you do not believe in prophecy, and are not interested, we invite you to get this little pamphlet, and it will give you some hard nuts to crack. Here the author, who has been a diligent student of prophecy for thirty years, in this little booklet, has given us the cream of this thrilling subject. A vast amount of material is covered, and much of it, never published before. Get this booklet and distribute it to your friends; they will thank you. So much unusual, startling matter has not been put into such brief space. Pentecostal Publishing Company, Louisville, Ky. Price 15c.

"Fulfilled Prophecy," by Rev. C. F. Wimberly. Price 15c. Order of Pentecostal Publishing Co., Louisville, Ky.



# BUD ROBINSON'S SERMON



WE might outline a very interesting Bible study. You remember the Bible scholars tell us that the number seven is a perfect Bible number. I want to talk to you about seven men in the Old and New Testament who made the same confession. The confession was the same to the word and letter, yet only one of them received any benefit. You might get more benefit from this lesson if I give you the names and leave out the chapter, book and verse and let you look them up.

The first man we will notice was Pharaoh. He said: "I have sinned." But he held on to his sin and held on to the Israelites and hardened his heart against God until his sins put him in the bottom of the Red Sea, and covered him with red sand. You would naturally think that when a man made an honest confession that he would give up his sins, but Pharaoh did not do it.

The second man we want you to look up is the man whose name was Balaam. Balaam was one of God's prophets, but he got his eyes off of the cross and put them on the dollar mark. Balaam wanted Barak's gold. But he dilly-dallied around, and apparently would repent and then go back. He disobeyed God and he was going out to see if God would allow him to curse Israel until God sent out an angel to head him off. The dumb beast could see the angel but Balaam could not see him. It is a fact, that when a man gets the dollar mark over his eyes that his vision is not as clear as that of a donkey. After the donkey spoke to him, he then made his confession. Balaam said: "I have sinned." If the reader will look up this point he will find that Balaam held on to his sins and died holding on to his sins. When he had been dead about fifteen hundred years God had St. Peter to preach Balaam's funeral; and Peter said that Balaam died the lover of the wages of unrighteousness. God's Book has said that "Your sins will find you out." I have often wondered what Balaam thought when his funeral was preached fifteen hundred years after he had died, and his past record was handed out to the world. This proves that there is no such thing as doing wrong and covering it up. The Old Book says that, "There is nothing covered that shall not be revealed, and nothing hid which shall not be brought to light." Beloved, the only way in the world to get rid of sin is to confess them, and forsake them and put them under the blood of the crucified Son of God.

The next man we will notice is the man by the name of Achan. Achan had stolen a Babylonish garment and a wedge of gold and a few shekels of silver. He held on to them until thirty-six of his brethren were slain and his family was stoned to death; he made his confession and said that he had hidden these things under his tent. Then he made this confession. He said: "I have sinned." But he held on to his sins until he went down under a shower of stones. He held on to them until he defeated the armies of Israel. Think of the sins of one man and the devilment that it can do. No man has ever been able yet to see the depth of sin and its awful consequences. Sin is blasting millions and millions of our rising generation.

The next man which we will notice was a man by the name of Shimei. The readers will remember that when Absalom, David's beautiful son, laid a plot to dethrone his father and take the throne and become king, he raised an army and went out to capture and put him to death. While David was fleeing from his home pursued by his son, this man Shimei, followed along by the highway and cursed David as he went. Some of David's men requested of the king that he would allow them to go over and take the head off of

Shimei, but David refused to allow them to do it. After David's death, King Solomon took the throne, and he made a covenant with Shimei, that if he would come into Jerusalem and never go out of the city, that he would spare his life. Shimei signed the contract, but it was not long until he went back to his crookedness, and Solomon had to have him taken out and put to death. Shimei said: "I have sinned." But he held on to them until he was slain. His children did not amount to anything.

The next man that we will notice was King Saul. The reader will remember that Saul was Israel's first king. According to the Book he started out with more in his favor than any young man in all Israel. For a few years Saul was faithful and successful, but became jealous of another man and evil filled his heart, and he finally went down in shame and disgrace. But he made the same confession which the others have made. Saul said: "I have sinned." But he held on to his sins until God forsook him. And in his fearful condition and state of mind, he went out and sought the witches to give him the information, as he could not hear from God. What a pity that a man will turn from God to a witch. And the last state of the poor man was that he committed suicide. This will show to the reader that there is no use to confess your sins if you do not intend to forsake them.

The next man that we will notice is Judas Iscariot. He made the same confession which the other five have made. After he had betrayed his Lord and sold him for the thirty pieces of silver, he held on to that silver until his Lord and Master was arrested, tried, condemned and crucified. Yet Judas held on to the silver. But he finally came back to the chief priest and brought the money and made his confession. He said: "I have sinned." But he received no benefit. Is it not strange that a man will confess and not forsake?

We next notice the Prodigal Son. The reader will remember the history of the young man; that he demanded his portion of his goods and went into a foreign country and spent all that he had, and then a famine arose. He said: "I have sinned." But he said more than that. He said, "I have sinned." "I will arise." "I will go," and "I will say." He left the hogpen and the old life and made his way back to his father's house. The old father saw him a great way off and ran to meet him. He fell on his neck and kissed him. The young man made the same confession to his father that he had made in the hogpen. But his father said: "Bring the best robe and put on him, and put shoes on his feet, and put a ring on his hand, for he was dead and he is alive, and I have received him safe and sound." Any reader can work it out and get a good sermon out of it. I give you this short sketch of it. May heaven smile on every reader of THE HERALD.

In love,  
BUD ROBINSON.

## Who Gets Your Property?

Many people labor and toil a lifetime, accumulate quite a bit of property, or save up a few hundred or thousands of dollars, or maybe a million, then die and leave it all. The houses and land, mines and oil wells, stocks and bonds, money and all naturally fall into the hands of others. Usually it is willed to the sons and daughters, or nearest kin. Sometimes it may be given to somebody else for taking care of the aged, or for looking after the interests of those who have the property.

Great mistakes are oftentimes made in the division of property and in the will that is made. No doubt multitudes of parents have left their property to their sons and daughters to fuss and quarrel over, to fall out about, causing them to go to law and to hate one another. This ought not to be. We sincerely believe many parents have really cursed their sons and daughters by leaving them money

and property which have been a snare to their souls rather than a blessing. It has not only brought serious division between brothers and sisters, but likewise divided kindred and neighbors, arousing hatred, jealousy and envy, causing them to seek some way of revenge.

No doubt many sons have taken what they inherited from their parents and went to ruin with it. They used it to buy strong drink, dope, or automobiles which took them to their death. Oftentimes those who inherit considerable property become idle and shiftless, therefore fail to work and bless themselves and their fellows. Idlers never live great and useful lives.

If you have some property to leave, who will get it? Have you ever conscientiously and seriously considered this? If people would pray over the property they are leaving behind, asking God's directions and his will in the matter, many of them would not make the mistakes they do. Your property can bless your fellows after you are gone, or it can curse them. If your sons and daughters are anxious for you to die so they can get your means to "gobble up" in strong drink, fine automobiles, fine clothes, fine houses, or to live without work, wouldn't it be better to give them less, and God's cause more?

W. E. ISENHOUR.

## Dr. Ridout in Brazil.

During the Christmas holidays I held meetings with the new missionary to Brazil, Rev. Wilbur Smith an Asbury College graduate. Both he and his wife Grace were born in Brazil of missionary parents. Bishop Dacorso appointed them to South Brazil and their church is at Carazinho R. G. S., Brazil. This is a great lumber center and the new missionaries have their hands full with about fifteen preaching appointments and out stations. Personally, I am delighted. Brother Smith has come to South Brazil where men of his type are needed greatly. We had a good meeting at Carazinho notwithstanding the many diversions of Christmas week. These meetings gave Brother Smith a good idea of the spiritual status of his people and their need. It was good at the altar services to hear some members pray with tears for the revival. Upon our return to Porto Alegre we were at once thrust into a revival with the Swedish Baptist Church where we witnessed scenes of power and blessing; then next we gave part of a week to the Salvation Army in Councils during the day and revival at night.

At this writing (Jan. 25) we are in sweltering summer heat but speaking three times daily and always finding that the old gospel is the power of God to salvation, restoration and sanctification. Our address till last of March will be care Colegio Americana, 374 Rua Independencia, Porto Alegre, Brazil. I shall be glad to hear from HERALD readers who care to write.

G. W. RIDOUT.

## Lifted Shadows.

Truly God lifted the shadows in the life of the young lawyer, John Weatherford. This young man lived such a consecrated life that the voice of the Spirit was audible in his leadings, and he never failed to obey that voice. Dorothy Radford also plays an important part in this story, and she, too, is strong, bright and attractive. They are tempted and tried, but they live the ideal Christian life.

The leadings of God are so vividly portrayed in the work and experiences of John Weatherford, that they naturally lead one to a longing for that place of spiritual rest that awaits those who love and obey the Lord. A marvelous book to place in the hands of any young person.

"Lifted Shadows," by Chas. E. Robinson. Price 40¢. Order of Pentecostal Publishing Company, Louisville, Ky.

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(Continued from page 1)

This writer is not placing his endorsement upon these complaints, but he is writing some facts that are worth consideration in current Methodist history. There is one thing about which the conference in Kansas City, in their uniting of the three Methodisms into one, may be perfectly assured; there are masses of devout people in Methodism, and we must be concerned a bit with regard to the wishes of devout people. There are also large numbers of Methodists, churchmembers who are so busy with bridge parties, dances, movies, dog and horse races, cocktail parties and many other things entirely of the world, that they rarely attend a church service; they are never in prayer meeting and make little, or no, contribution to the support of the church in any way.

With this parenthesis, let me say that I was about to say; the devout people in Methodism are not hoping and praying for more ecclesiasticism; more officialism; more tightening of the harness, or anything approaching a dictatorial spirit that says where we shall go, how we shall worship and what we shall give. The devout people desire revivals of religion. They want to see sinners converted and Christians built up in the faith. They are far more interested in an earnest evangelistic preacher than they are in a far-away, high-up official. This is not said with a spirit of criticism, but a bit more of current history in these interesting times in which we are living.

If the organization into this one vast Methodism should mean the enthroning of modernism, the train will wreck before it makes a half dozen circuits of the year. There are many in the Methodist Church of intelligence and piety and strong religious convictions who are utterly tired of, and disgusted with, the unbelief and insolence of those modernistic preachers and officials who seem to have the mistaken idea that, to get into influential place, or to be elected to office, relieves them of the obligation of their church vows; that now they are free to attack the fundamental doctrines of Methodism and to use their influence to oppose the true spirit of revivalism, of separation from worldliness, of consecration to Christ, and who practically ignore the Holy Spirit in his person, his presence, and his offices in the Church of Christ.

United Methodism ought to see that she has a system of doctrine; that they are scriptural; that they are sacred and must be respected by all of her officials, ministers and members. That does not imply that we are to be narrow, sectarian, with a spirit that would hinder a man from freedom of thought and expression in his worship and preaching the Word. But no organization should claim to be a church without a system of doctrine and certain vows for laymen and ministers, which vows should be kept sacred and inviolate.

The modernistic element in Methodism who could not, and would not have united with John Wesley and those who founded the Methodist Church, whose faith and labors made it a spiritual power in the world, could not have remained in the church forty or fifty years ago with their attitude toward the fundamental teachings of the Bible on the fall and sinfulness of man, on the necessity of repentance and the new birth, on the existence of a great evil spirit, in Scriptures called the Devil, and a place of future punishment; the virgin birth of Jesus Christ, his life, teaching, and his vicarious sufferings and death, I say, that we have numbers of men north and south, whose attitude toward those fundamental teachings of the Word of God, and those essentials of the Christian faith and the gospel, which is the power of God unto salvation, who, with their present attitude, forty or fifty years ago would not have been placed in positions of large influence and remuneration, but would, doubtless, have been expelled from the ministry.

I do not think that any one will insist that the spiritual life of the church has so wonderfully improved in the past decade, that we are living in such close harmony with the teachings of Christ, that we are so filled with the Holy Spirit, that it does not matter what our preachers, teachers and publishers believe and send forth into the world. Just now in this crisis of history, when the world is in preparation for war, and is distressed, and the hearts of men are filled with fear because of the things that are coming upon the earth, this nation is in tremendous need of a Methodism which was once, and properly called, "Christianity in earnest." We need a Methodism true to the Word of God, the Christ offered by prophets, in the gospels, and by the apostles. The Christ who makes himself personally known to those who trust in him for salvation. We need a Methodism filled with the Holy Spirit; a church with a perennial Pentecost that brings purity, power and a holy courage that is apostolic in purpose and ministry.

### Which Is Better?

Which is better, in its final effect in the building of character and bringing most satisfactory results, to say to your twelve-year-old boy, "Look here, you young rascal, if I hear of you throwing rocks through the window of Widow Jones' house, I will tell your father when he comes home and he will give you a thrashing that you will not forget to your dying day," or to say, "Here, Johnny, good boy, take this basket over to the Widow Jones. I have fixed up a good supper for her. She is sick. Take these apples and this copy of THE PENTECOSTAL HERALD. I have read THE HERALD. Fix the fire for her. Take in some coal and put it in the box, then fill the skuttle and set it near the grate and hurry back home. I will have supper by the time you get here and I have something you like, and I don't intend to tell you what it is till I slip your plate chock full right under your chin."

I will ask the readers of THE HERALD to be the jury to sit on this case and decide which is likely to have the more salutary effect on Johnny boy. Sometimes he may need the limb, but there is no greater mistake than for a parent to fly into a fit of anger and beat

a child unmercifully. One of the worst men I have ever known told me that he believed himself to be about the average boy, fairly good, bad enough, but a cheerful, happy boy, who loved his parents, was interested in his family, but one day he made his father very mad with something that he thought was rather trivial.

It was winter and they had thrown a lot of cedar brush in front of the door as a sort of foot mat. It had been used until all the foliage had been worn off and nothing left but the bare, tough limbs. The father seized one of these and commenced to whip the boy unmercifully. He fell on his knees, confessed his fault, and begged for pardon. His father seemed to grow more angry and rained the blows upon him. He cried, rolled on the ground, but his father followed him up and beat him furiously. He foamed at the mouth in his agony and pleadings and screams, but on went the beating until it seemed that a demon came into him, a demon of hatred, and he cursed his father with all the vile oaths he could think of; he hated him with all his heart, and would have killed him on the spot, if he could.

The father, somewhat worn out with the exercise of beating him and having gratified his hatred, left him limp, bruised, and bleeding on the ground. The boy got up and limped away with murder in his heart. When he got able to travel, he ran away, got employment on a ship and for many years was a sailor. He seemed to be filled with hatred. He had no love for any one. He sinned all the ways he could think of. He blighted young life, deceived, lied and fought. He said he became shrewd in all kinds of wickedness. He outraged women, fought men, planned with the worst of anarchists to destroy life and property. He would commit some fearful sin in a city and then get away on a ship; thus he went on with a life so degraded and wicked that it was fearful to listen to his story. He made a hypocritical profession of conversion, but directly was lying, stealing, and leaving wreckage behind him. There is no doubt in my mind that the fearful beating from his enraged father was the beginning of a life of hatred and crime that will finally end in outer darkness.

Nothing more unfortunate than to raise up a family without discipline, and as I have traveled and been in many homes, there is practically no discipline. Even small children are a law unto themselves. There are times when the rod properly used is more effective than the tongue improperly used, but nothing is more unreasonable and cruel than for a parent, excited with anger, to beat a little child unmercifully and, perhaps, something more difficult to forgive than any other sin that could be committed against a child. Think on these things.

### Preparation For War.

We see in the public press a notice that the German authorities are sending great numbers of girls to the country to do farm work. It is supposed that the girls who go to take the place of male labor on the farm will amount to something like 400,000. Of course, this means that the authorities of Germany are expecting the men to be in army camps and on the battlefield, and so preparation goes on. It looks as if there can be no reasonable ground for abiding peace.

The demon of war is on the earth and in men, and nothing can satisfy that demon but blood and fire. War means the destruction of everything that is good, beautiful and hopeful in mankind. Many people had come, not only to hope, but to believe that those nations called civilized, had reached a place where war was impossible. The coming on of the World War disappointed those fond hopes and wrecked those beliefs. There were those who were persuaded that the destructiveness of the World War would compel the



nations to see that future war means defeat for every one engaged in it; that if one nation can win and compel the surrender of another, the winning nation will have suffered so fearfully in human life and the destruction of property that the victory will not be worth the price paid for it.

Blindly men rush on in their selfishness to the destruction of their fellowmen and themselves. It looks as if it would be a good thing if the men who seek, promote and bring on wars, could be seized, imprisoned or executed and their wicked plans frustrated and destroyed. But the people allow themselves to be deceived and led on by their rulers and dictators until, at last, wars break out and the common people have to suffer. Serious step to take 400,000 of the fine, strong young women of a nation and put them in the fields to plow and hoe while their brothers and husbands go to a battlefield from which they never return. The next war, which is perhaps, not far away, will, without doubt, be the most fearful in all history.

## What About Our Youth?

MRS. H. C. MORRISON.



WE are in the midst of what is designated "Youth Movement," the object of which is to enlist the youth of Methodism in the service of the Lord Jesus Christ by having rallies to assemble our young people to hear our leaders discuss the things that pertain to a more wholesome, spiritual life.

The fact that these gatherings are being largely attended indicates the interest our young people are taking in such meetings, and that they are eager to do what they may in order to better experiences and Christian activity. Our young people are alert, interested in what is going on; they are reading, thinking, and with proper leadership, would enter the kingdom of God and become powers for the moral uplift and salvation of the world.

My attitude toward young people is not that of criticism, but of deep concern and solicitude for their highest welfare, spiritually. If I were to express my opinion—it may be worth little—I would say the main thing our young people need today is *competent leadership*. By this, I mean, leaders who know the Lord and are more concerned for the salvation of the young people than they are for membership in the church or a wheel in wheel of activities that would keep them in motion, but accomplish nothing in the way of saving souls and reaching the heart needs of unfortunate men and women.

If we can have meetings where the young will be led to see their need, where they will become convicted of their wrongs, and be willing to put away their sins and give their hearts to the Lord, really knowing what it is to be "born again," I say, this would mean something that would not only remedy the evils practiced among the young people, but would put them to work as soul winners to bring others into the fold of Christ.

Many of our young people have no religious influences to restrain them from the paths of wickedness. They have many things to encounter that those of us who are older did not have when we were young. And the fact that in the saloon, and worse, the restaurants, hotels, and drug-stores, in fact, almost everywhere, they have access to strong drink, makes the pathway of youth hazardous, indeed. In order to substantiate what I have said, I wish to give a clipping from *The National Voice*, the oldest Prohibition paper published, which makes one's blood run cold as he sees the trend of our high school youth today. Please to read it and think!

"Consulting nearly 4,000 high school sen-

iors in 13 communities in 11 states, W. Roy Breg, executive secretary of Allied Youth Inc., national movement for alcohol education, announces an extensive, growing use of alcoholic beverages by high school youth. Forty-nine percent of the seniors reached in the extensive survey are using distilled liquors, beer or wine to some extent.

"For 419 of the number, 'hard stuff,' or distilled liquors, represents the favorite beverage. The Allied Youth survey closely follows the trends shown in a survey of the youth of Maryland, conducted by the American Youth Commission of the American Council on Education, in which 13,528 young people were consulted and 52.9 percent reported that they drank.

"Mr. Berg's survey of high school drinking, conducted by consulting the students about their own habits and attitudes, has been supplemented by a careful investigation made by typical student leaders at scores of American colleges. Among the comments of the college student leaders these were made public as representing the common items reported:

"Beer is used extensively, but excessive drinking is seen seldom except on Saturday night, when hard liquor is substituted by some.

"About 20 percent drink excessively on week-ends. Upper-classmen drink more. Most of those I know drink. Lower-classmen apparently drink more than they did while living at home. No drinking allowed on the campus, but about 90 percent of the students drink off the campus. Eighty percent of the senior classmen use intoxicating beverages. As men stay longer in college, they swing more from beer to hard liquors. Drinking is against the rules. I do not know an upper-classman who does not drink off campus. Quite a large number of lower-classmen do not drink. All the student officers drink. Most of the faculty drink."

Are these statistics not alarming, staggering! Let's do away with our criticism and pray and work to rescue our young people from the avalanche of evil that seeks to engulf them on every hand. What our young people are today, will determine what our nation will be tomorrow. The prospect is not very auspicious, is it? Let's save our young people by getting rid of that which seeks their destruction—the Saloon! A bar to heaven; a door to hell!

## Don't Forget to Order

That 1939 Arnold's Practical Commentary; and it should be done right away, that you may have its very excellent aid throughout 1939. I always feel I am doing a favor by bringing this helpful Commentary to the attention of our readers, for it contains all that is necessary to give one a comprehensive study of the Sunday School lesson. It has the Daily Bible Readings bordering on the lesson, Explanatory Notes, a full page of Life-centered Discussion of each lesson, Practical Applications, Lesson Illustrations, Teaching Plans for all departments, Bible Dictionary, Questions, A Chart, Maps, and 53 Blackboard Exercises illustrating the lesson. The entire lesson is given in four pages, so it is easy to turn to any portion you desire, readily. I cannot say how many years I have used this Commentary, and I never hesitate to get my new copy about this time, so as to have my weapons of teaching warfare always at hand. The fact that we sell hundreds of them, annually, is ample proof that there are others who know its worth and feel they cannot do without it. And as I have often told you, one of the most interesting features of the book is the price.

MRS. H. C. MORRISON.

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"The Master's Masterpiece on Prayer." Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

## Just Minding God.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

A dark, heavy cloud hung over the city of Atlanta, Ga., as I approached, and after receiving my mail at East Point I drove directly to the American Bible Society and purchased one thousand copies of the New Testament to be given out free as the Lord would direct me.

The rain began to fall while I was loading the Testaments and as I drove away the storm broke. The thunders roared overhead, the lightnings flashed, and the rain poured as I drove through the city. On I went through the traffic, turning to the right hand and then to the left, halted by red lights and then going I threaded my way through Atlanta.

My sister lived in a little town thirty miles distant and I was on my way to spend the night with her. That day she had business in Atlanta and had come in with a neighbor and they had arranged that she was to wait in a certain store and he would come by between four and six o'clock; so my sister was in the store at four keeping her appointment.

Not knowing she was in the city I drove up in front of that store and parked, got out in a shower of rain and walked in where she was sitting. To my great surprise we met there. Then we left a message for the neighbor and drove home. I had never been in that store, did not know the merchant, had not written my sister I was coming, and we had no appointment and yet ten minutes after four I arrived at that place. My soul knows well that was the Lord.

EVANGELIST M. M. BUSSEY.

Heads seldom get together until hearts get together.

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## Dr. Rldout's Schedule.

Uruguaiana, Luiramento—March. Buenos Aires, Argentina.—April. Forwarding address till March—Care Colegio Americano, Rua Independencia, Porto Alegre, Brazil.



## OUR BOYS AND GIRLS

### A MISSIONARY WAIF.

Little Maggie was an Italian girl only twelve years old. She lived in a downtown section where there was a mission. She had been coming to the mission for a time, but did not seem to be getting much from the services. Yet her bright eyes were ever on the alert. One day she said to the worker in charge.

"Please give me one of the little books that's got the Commandments in."

"What do you want to do with it?" asked the worker.

"I want to learn the Commandments. All the girls of my class know them. I want to know them too. I'll bring it back again when I learn them."

A Bible was loaned to Maggie and the following Sunday morning she came to Sunday school and brought the Book.

"Did you get the Commandments learned?" she was asked.

"Not all. There were some hard words and I can't say them."

After the service the Christian worker took Maggie aside and helped her to learn "the hard words."

The following Friday little Maggie came to the Junior service and with a triumphant look on her face, she said:

"I got them all. I know them all." Then she repeated the Ten Commandments. For her memory work she was given a New Testament. Some time afterward she told the Christian worker:

"I like that little book you gave me. It has such nice stories in it. I read it every night to my father and mother before we go to bed. They like it too. The man we pay our rent to, gave me one in Italian just like it."

A few months after this time, there was being held a special meeting to which went many of the children from the Mission. After one of the special services for children, little Maggie turned to the Christian worker who had charge of them from the Mission.

"I want to be a Christian. Can I be one today? I want to be an American Christian. Can I tell God today?"

"Yes, Maggie." "But I don't know how to say it," she said. "I want to give him my heart. Can I tell him right now?" And Maggie gave her heart to Jesus. As a result of this, that very night her mother and older sister gave themselves to Christ. Later her father and an uncle joined the Mission, and then the whole family of seven were taken into the membership of the Mission.

"So shall my Word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, And it shall prosper whereto I sent it." (Isa. 55:1).—Christ Life.

Dear Aunt Bettie: I have been a silent reader of your most interesting page, and as I am very anxious to join as a member of my happy club of boys and girls, I request you to kindly enroll me as one. I am a Christian young man of eighteen. My birthday is Oct. 15. I take active parts in all outdoor sports, like volleyball, hockey, tennis and cricket. I am very fond of music and can play the piano. My hobbies are stamp collecting and corresponding with foreign pen-pals. I am in quest of pen friends all over the world and hope you will certainly help me to secure as many of them as possible.

D. S. Samadhanam,  
Deo Gracious, Amalapuram, East Godavari, S. India.

Dear Aunt Bettie: Will you allow me again my same old space on page ten? I have failed to see one or two of my letters in print, and thought to wait until the rush was over. I love to read after the noble writers of The Herald. Rev. John F. Harvey's arti-

cles are so rich and true. So many things now point to the end of time; people are drifting away from the church. Our Aunt Bettie's letters are always so wonderful. Aunt Bettie mentions a party looking among the different churches, trying to decide where to place his letter. I'm sorry to say, but I'm in the same boat. I brought my letter to this town over three years ago and found the churches in such an uproar, changing ministers so often, and laymen fussing among themselves, that I haven't placed my letter yet. I find wonderful help in The Herald each week. It would be very hard to do without The Herald, and I hope to be able to keep it coming. I do appreciate receiving tracts, but they have been coming in so rapidly that I haven't been able to keep up with them.

Jas. A. McCullough,  
P. O. Box 225, Eau Gallie, Fla.

Dear Aunt Bettie: It's been about three years since I wrote to the Boys and Girls' Page. I got homesick to write again. I am glad to see what a wonderful work The Herald is doing. What a wonderful world this would be if people would only do the right thing. Let us "Do all the good we can, in every way we can, to all the people we can, in every place we can." One thing sure, if we live as though we were to pass out of this life any minute, our life will shine out in the darkness of this sinful world and make a light for others to follow. I have a wonderful place to do good work. I clerk in the store at Cuzzart. It does my soul good to spread a little sunshine along the rugged road of life. I am twenty-two years old and weigh 165 pounds. I hope to hear from every state in the Union and I will answer all letters that I receive.

Otis G. Feather,  
Box 6, Cuzzart, W. Va.

Dear Aunt Bettie: Will you please let another little girl join your happy band? I live among the tall pines in East Texas, in Nacogdoches county. I am eight years old. Grand mother takes The Herald, and I read page ten every week, and enjoy the nice letters from the little folks. I have a pretty white pet cat, named "Snow Ball." My cat is lots of company for all of us. This is my first letter, and hope to see it in The Herald.

Irene June Nash,  
Rt. 1, Trawick, Texas.

Dear Aunt Bettie: Will you let another Georgia girl into your band of boys and girls? I am twenty-nine years old. I enjoy going to church. Have been a member of the Austell Methodist Church since 1927. I enjoy reading The Herald. My aunt is sending it to me as our house burned up and nearly everything we had burned up. My cousin took me to Indian Springs. I enjoyed hearing Dr. Morrison. He preached on Acts 1:8, 9. I had been wanting to hear him a long time. I enjoy your pieces in The Herald so much.

Thelma Perkerson,  
Austell, Ga.

Dear Aunt Bettie: Will you please add another link to your chain of happy boys and girls? This is my second letter. I hope to see it in print. I am ten years of age, have black hair, blue eyes and weigh 63 pounds. I am in the fourth grade at school. I am very fond of page ten. We live on a farm five miles from Blairsville. I like the farm very much. Sure would like to hear from boys and girls of my age.

J. T. White,  
Blairsville, Ga.

Dear Aunt Bettie: Will you let me on your happy page for a while? I am fourteen years of age, have black hair and blue eyes. My height is five feet, three inches. My weight is 107 pounds. I am a freshman in high school. I like The Herald, especially

page ten. I have two brothers smaller than I and no sisters. I especially want to hear from Texas, Florida and California, so come on cousins and fill my mailbox.

Wilma White,  
Blairsville, Ga.

Dear Aunt Bettie: Will you please let another Social Circle girl join your happy boys and girls? A neighbor gave me The Herald and asked me to read it. I found it very interesting, especially page ten. I love to attend Sunday school and church, but when I cannot go I get a sermon on the Radio and it makes me feel good to hear God's word and the gospel songs. I praise God for saving and sanctifying my soul. I am a light brunette and have dark blue eyes. I was born on July 14, and was sixteen last July. My favorite sports are writing and receiving letters, and would like to have some pen-pals.

Vivien Stephens,  
Social Circle, Ga.

Dear Aunt Bettie: Will you let a girl of Social Circle join your boys and girls? I have light hair and blue eyes. I am fifteen years of age and my birthday is Nov. 22, and I weigh 97 pounds. Is there a twin for me? I enjoy reading The Herald, especially page ten. It is sent to me by a friend. I praise God for saving and sanctifying my soul. I hope to see this letter printed in The Herald. I hope to have a pen-pal.

Lois Raglan,  
Box 281, Social Circle, Ga.

Dear Aunt Bettie: Would you give me a little space on page ten once more? I love the dear old Herald, it is food to my soul. I have read it for a good many years and have had three letters printed on page ten. I love to read "The Quiet Corner" by Rev. Isenhour. We have organized a Christian Fellowship Club in our community made up of young people; our mission is winning souls. We have wonderful times in the Lord. Brother McNally was the one who organized it. He is a faithful worker for the Lord. He is very fond of The Herald and sends it out to many homes who do not take it. I praise the Lord because he saved me Jan. 18, 1935. I have had many trials and temptations; my greatest desire is to be a soul winner. The Lord has blessed me with the pleasure of seeing the rest of my Sunday school class brought to Jesus. I am the teacher of a class of girls and I love the work. We have a nice Sunday school. My oldest brother is our Superintendent. Rev. W. L. Harkey is our pastor, and is a fine preacher. I would like to receive cards from people in every state.

Pauline Carpenter,  
Rt. 1, Lincolnton, N. C.

Dear Aunt Bettie: This is my second letter to The Herald and I would enjoy seeing it in print. My brother takes The Herald and I enjoy reading page ten. I am eleven years old and in the sixth grade. I have blue eyes and brown hair. My birthday is Sept. 20. Have I a twin? If so, please write. I go to Sunday school almost every Sunday. My Sunday school teacher is Mrs. Clayton and our pastor is Rev. Johnson. Can any one guess my middle name? It starts with R and ends with A, and has six letters in it. I hope it misses the waste basket. Let the letters fly to

Alma R. Clayton,  
Frenchtown, Mont.

Dear Aunt Bettie: Toot! Toot! Here comes an Oklahoman to join your band of happy youths. I am ten years of age, have brown hair, dark complexion and gray eyes. I weigh about 76 pounds. My birthday is April 23. My parents are holiness people. There isn't any holiness church here so I go to a Baptist Sunday school. Well, so long till I hear from some of you boys and girls.

Betty Joyce Rogers,  
Alex, Oklahoma.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter and would be pleased to see it in print. We do not take The Herald but my cousin gives it to

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me after she has finished reading them. I enjoy reading it, especially page ten. I am a Christian girl eighteen years of age. My birthday is July 28. I have long auburn hair, brown eyes, am five feet, four inches tall and weigh 124 pounds. I live on a farm. Mother and father are Christians. I am a member of the Methodist Church and I am the secretary. Hoping to hear from many boys and girls, will try to answer all letters received. I like to correspond with young people, so please let the letters come.

Tennie Meads,  
Rt. 1, Elizabeth City, N. C.

Dear Aunt Bettie: The Herald was sent to my parents as a gift, and I do enjoy reading it, especially page ten and eleven. I am five feet, seven inches tall, weigh 130 pounds, have brown hair, gray eyes and dark complexion; was seventeen July 27th. Have I a twin? I so, please write. I go to the Mt. Ararat Church almost every Sunday. As this is my first letter would like to see it in print. I promise to answer all letters received. So come on boys and girls, let the letters fly to

Dorothea A. Houser,  
Rt. 2, Moulton, Iowa.



## FALLEN ASLEEP

HOLLAR.

Ida Harney Hollar was born in Harrison County, Ky., October 3, 1875. She departed this life January 12, 1939, making her 63 years, 3 months and 9 days of age. She was genuinely converted on June 25, 1915, and later received the Baptism of the Holy Spirit in sanctifying power. She was married to Elbridge Hollar, and to this union were born several children, six of whom survive, four daughters and two sons. She is also survived by her husband and numerous relatives and friends. She was the sister of Rev. W. J. Harney, far-famed evangelist of the Methodist Church. Her life bore beautiful and consistent testimony to the profession that she made. She was a loving mother, faithful wife, obliging neighbor and a devoted and consistent Christian.

Her funeral was conducted in the Rose Hill Methodist Church, Nicholas County, Ky., which was her own home church, by Rev. G. R. Tomlin, pastor of the Carlisle Methodist Church, assisted by her pastor, Rev. J. K. Hicks, pastor of the Saltwell charge, and Rev. C. A. Sweazy, Presiding Elder of the Carlisle District. During her last days on earth, she had beautiful visions of her Lord as he appeared unto her with wonderful assurance and victory, and before passing, she bore beautiful testimony to the fact that she was ready to go. We will miss her, but we will expect to see her again.

Warner P. Davis.

RHODES.

Mrs. Nettie Rhodes, of Cullman, Ala., departed this life Dec. 13, 1938, at the home of her son, Rev. Wiley Rhodes. She was the daughter of Thomas Bryce, a minister of the M. E. Church, and was only two years old when her father died, and was reared by a sainted mother who never forgot to pray.

She was born in Harrison County, Ga., Jan. 9, 1861, and at the age of fifteen united with the Methodist Church, of which she was a member 63 years. At the age of seventeen she was united in marriage to William Henry Rhodes, to which union ten children were born. She was a reader of The Pentecostal Herald and it was a great pleasure to her for me to read it after she was too ill to read it for herself. She loved her Bible and read it through many times. Funeral service was conducted by Rev. Willie Parker, in the Bethsaida Baptist Church. She leaves to mourn her going her husband, children and many friends and relatives. Peace be to her memory.

Her Great-granddaughter,  
Clara Johnson.

## GOD'S CO-WORKERS IN THE HEALING ART.

By H. H. Smith.

Pain and bodily affliction may have a useful purpose and "work out for us a far more exceeding and eternal weight of glory," but we cannot believe that God takes delight in seeing his children suffer. Dr. A. B. Bruce, in a sermon on "The Sympathy of Christ," says: "The gospel miracles are a prophecy of better days for the world. The days of miracles, we often hear, are past, but Christ's mighty works nevertheless did not happen in vain. They are a system of signs as well as a revelation and a monument of the Savior's love. They are signs that disease does not belong to the true order of nature, and prophecies of a good time coming when the true order shall be restored. Such they seem to have been in Christ's intention. Judging from his conduct, there were two things which he greatly desired—the extinction of sin and the extirpation of misery. These things

he would do if he could. The will was there, at least, if not the power. Not only did he desire these things, but he believed them to be attainable. He labored at both tasks in hope, achieving some results by his personal efforts, and believing far more to be possible.

When anesthetics were first discovered and employed, there were some who opposed their use, believing that God intended man to suffer, and that to relieve pain was to invade the province of God and be guilty of trying to thwart his plans. Of course we know better now. Dr. Grenfell, the noted missionary and physician, tells of his first operation in Labrador. The patient was a large woman who was suffering with a tumor on her leg. When he offered to administer ether and assured her that she would suffer no pain, she replied, "If the blessed Lord sends pain, us has got to bear it," and refused the anesthetic. When the time came for the operation she appeared, accompanied by five husky fishermen, her neighbors, and said, "I bring these men to set on me, doctor, and hold me down, so's you won't have to give me no ether"—and the operation was successfully performed.

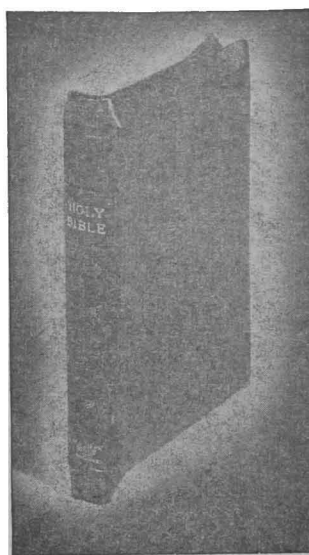
In the old days, when no anesthetic was employed, the patient was often strapped to the table while the surgeon performed the operation. George Rogers Clark was compelled to have a leg amputated to save his life, and no anesthetic was available at that early day. The operation required two hours. The general sent for the army band, which had accompanied him in his army campaigns, and they marched around the room making music while he endured the agony.

We realize that we should be co-workers of the Lord in the spiritual uplift of the world, but are we not also his co-workers in relieving physical infirmity, disease, and pain? Does it thrill us to read of the Master's working miracles to heal the leper, restore sight to the blind, and relieve suffering humanity? If he were here today and desired to visit some distant city to carry on his blessed work in administering to the afflicted, multitudes would rise up and count it the highest privilege and greatest honor to bear him on his errand of mercy. Why do we not realize that he is here today, with the same sympathy for the diseased and suffering that he had then? He is still working to relieve the distressed multitudes, but, "He has no hands but our hands to do his work today." Every discovery of a cure for a disease and every advance in medicine and surgery are the results of his blessing and guidance. Let us see him in the marvelous progress of the healing art, and build hospitals and support them, and by so doing we shall be serving him as truly as were the four who bore the paralytic to him for his healing touch.

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SPECIMEN OF TYPE

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Ni-gēr,

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SPECIMEN OF TYPE

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principles into his pulpit. And even experienced evangelists will find something in this book that will encourage them. The book is written in the language of the common man so that it may be read and digested by all who are interested in revivals."—Chas. Wm. Grant.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson XII.—March 19, 1939.

Subject.—Peter Exhorts to Christian Living. 1 Peter 3:8-18.

Golden Text.—But as he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pet 1:15.

Time.—Not known.

Place.—The epistle states that it was written at Babylon, but some contend that Babylon means Rome. That, however, is hardly probable.

Introduction.—This is a sort of a general letter, written to certain parties that Peter called strangers who were scattered throughout the regions of Asia Minor, but they contain good advice for all men. Peter states in chapter five, verse 12, that he wrote with the help of Sylvanus. He probably dictated while Sylvanus wrote. We cannot be perfectly certain about some of these matters. Peter was getting old and, perchance, needed a secretary. A few words as to the Golden Text. Words will change their meanings in spite of the dictionaries. "Conversation" in the New Testament means deportment, and so when Peter says that we are to be holy in our conversation, he means that all of our conduct must be holy. One other word. When God commands us to do something, it is tantamount to a promise that we shall have all the strength and grace we may need.

The purpose of this letter is to tell Christians how to live, so as to glorify God. While different language is used, the thought that the letter contains parallels, in some respects, the teaching of Jesus in the Sermon on the Mount. Some persons contend that such living is impossible. They teach that God's commandments cannot be kept, that they are too hard; but such speeches are dangerous, for God says that his commandments are not grievous. Christians are to show their love for God by keeping his commandments. To say that we cannot keep them is to bring a severe accusation against God himself. It will not do to make an excuse for ourselves by saying that our motives were right, if our conduct was wrong. Conduct can hardly be wrong unless we wilfully make it so. One who makes an honest effort to do the right thing could not do any more if he were an angel. It is a consolation to know that God does not hold us responsible for impossibilities. We can do right if we wish to.

I find in Arnold's Notes this beautiful story that I wish to give to my readers. "Years ago on the stone coping that ran around the White House, sat an old man. Threadbare clothes covered with dust made him a marked figure, and tears were on his face. A little boy rolling a hoop stopped and asked what was the matter. The bent form lifted and a sad tale was poured out to the child. His son in the Army of the Potomac had been arrested for desertion and condemned. The guards had not permitted the man to pass to President Lincoln. 'I can take you to the President,' said the boy. 'You?' 'Yes, he is my father. He lets me come in any time.' Thus it was the old man found the way to Lincoln, and then he gained pardon for his son. And thus

it is that through Jesus Christ, the Son, we have access to God the Father."

Comments on the Lesson Text.

8. Be ye all of one mind.—No church, nor any other enterprise, can succeed well when its adherents are divided into antagonistic groups. Having compassion one of another.—Compassion means the same as sympathy. Love as brethren.—Have brotherly love, be pitiful, be courteous. The R. V. translates these two words "tenderhearted" and "humble-minded." A Christian cannot be otherwise than courteous in his conduct towards his fellowmen.

9. Not rendering evil for evil, or railing for railing.—On the contrary, he must render good for evil, and kind words for railing. The last two clauses of this verse follow the Hebrew style of repeating a thought in similar language. Peter calls for this kind of conduct in order that Christians might inherit a blessing—not only God's blessing, but better treatment from one's fellowbeings.

10. For he that will love life and see good days.—The apostle is commenting in this verse on what he had said in previous verses. He follows the same thought into the eleventh verse, representing one who is seeking a prize that seems to be getting out of his way, and it becomes necessary for him to pursue it.

12. The eyes of the Lord.—We cannot understand what is meant by God's seeing things. Throughout the Bible he is represented as having eyes, which cannot mean having eyes such as we possess. But in some manner, utterly unknown to us, everything in the universe is clearly seen and understood by him. The same is true of his having ears. It is blessed to know that he watches over us and that he responds to our cries for help. The contrast comes in the last clause of the verse, where the Lord is represented, not as being indifferent to the wicked, but as being against them.

13. This verse must refer to single individuals and not to governments. Large groups have often persecuted and killed the very best of people. Such was the case in Rome about the time that Peter was writing, and also during the Spanish Inquisition.

14-18. We shall take these verses in a group. Peter is admonishing the Christians of the fact that they might have to suffer severely, and is telling them how to conduct themselves during such persecution. If they suffer for righteousness sake they must endure patiently and even rejoice in the midst of it. But he warns them that there is nothing commendable when one suffers for wrong doing. That would be a shame and a disgrace. He backs up his argument by the fact that Christ suffered "the just for the unjust that he might bring us to God, being put to death in the flesh but quickened by the Spirit."

As we come to the last of these verses, I am doing some thinking. What is the meaning of this high Bible standard? Has God put it in the Book merely as a standard that we are to reach after, or strive after,

but never attain? I have talked to several people during the passing years who contend that this is the case. They contend that no one can live for the glory of God all the time. Others contend that God intended us to live up to the standard. Dr. Stanley Jones wrote his book on The Christ of the Mount—really a commentary on the Sermon on the Mount—and before he finishes his book, he admits the impossibility of living up to it unless one takes into consideration the gift of the Holy Spirit as promised in Luke 2:13, and in John 7:37-39. I think that Dr. Jones is correct. One might keep the commandments in the letter, but if it is to be done in the Spirit, one must be wholly sanctified and filled with the Spirit's presence. I do not mean to excuse any one from obeying the commandments of God, but am rather setting forth the obligation that one is under to seek at once for the baptism with the Holy Ghost in order that he may fully do the whole will of God, both in the letter and in the Spirit.

### NOTE OF EXPLANATION.

To Whom It May Concern:

I am receiving a large number of letters from people who are disturbed by a sentence that I wrote in the Sunday School Notes concerning combats with the devil after death. At the time of that writing, I was thinking of the many people whom I had met, who were expecting to go to a heaven of idleness, where they could loiter about on beds of flowers, eat angels' food and grow fat to all eternity. Now I believe in a heaven of activity, and when I wrote, I was thinking about the war in heaven between Michael and his angels, and the devil and his angels, and about the saints overcoming the devil. "By the blood of the Lamb, and the word of their testimony," I was thinking also of the great battle of Gog and Magog spoken of in the 20th chapter of the Revelation that is yet to take place. The saints are to take part in that battle. I do not profess to understand definitely what all these things mean, and I know no one else who does understand them.

What I wrote set a lot of people searching the Scriptures after a new fashion. Search on, beloved. We shall not go far amiss while digging into the Scriptures.

I also quoted part of verse 10 chapter 6, of 1st Timothy, carelessly stating that money is the root of all evil instead of the love of money. One good brother thinks that I will split the church all to pieces by such careless quotations. But I notice that my Master in Luke 18:24 and 25 almost completely parallels my partial quotation. I wonder why, instead of saying those that have riches, he did not say, those that love riches. I notice that he exclaims, "How hardly shall they that have riches enter into the kingdom of God." And he duplicates that statement by saying, "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." One wonders why he did not say, the love of riches if that is so very important. The truth is, we have so tried to put the emphasis on the love of money to excuse our greed, that we have largely become a nation of idolaters. Say what we please about it, it is a horri-

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ble sin for one to pile up a lot of money to satisfy his covetous lusts. I have known many poor men to become rich, but as far as I can remember, I have known only one who was not injured by his wealth.

That explanation may not satisfy everybody, but it is the best I can give from my invalid's chair. We close with this quotation: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

### PERSONALS.

Any evangelist or pastor desiring an experienced soloist and leader of song, should get in touch with Gene Arnone, who may be reached care of the Breese Ave., Nazarene Church, Pasadena, Calif. I take pleasure in recommending this young man, which I do without any solicitation on his part.—Edward R. Kelley.

Rev. and Mrs. Jack Linn have accepted the pastorate of the Springfield Gospel Tabernacle, Springfield, Mo. The name has been changed to the People's Bible Church, and is located



at the corner of Boonville and Lynn Streets. If any ministers should be passing this way, they are invited to look up Bro. Linn. His address is Box 443. Bro. Linn would like to get in touch with a musical evangelistic party concerning an old-time revival meeting.

Rev. Jack Linn announces that he will conduct one more camp meeting at the Bible Park Camp Grounds, Oregon, Wis. However, the beautiful grounds are for sale and any who may be interested are requested to write Rev. Jack Linn, either at Oregon, Wis., or P. O. Box 443, Springfield, Mo.

After seven years of pastoral ministry, Tracy S. Martindale, Gallipolis, Ohio, plans entering the evangelistic work. Engagements will be scheduled for dates beginning March 21, 1939.

We young people in the "City of Roses" arose to our opportunities this last camp meeting season and awakened our slumbering Y. P. H. L. God had given the command for reorganization; Miss Caffrey, our camp evangelist, had promised to help us, so we, with the real vision of "Victory Ahead," organized our troops for the perils and privileges of warfare against the carnal nature. And a privilege it has been, too! We have seen our membership rolls swell to nearly one hundred already, with no end in view. We have heard songs of praise to the Holiest One swelling from young hearts; we have tasted and seen that the Lord is good as our guest speakers have broken to us the Bread of Life; we have felt the eagerness of holiness youth as they attend one night each month our Bible Study Class on "What is Holiness?" or work together on the plans for our forthcoming First Annual Holiness Youth Convention which will be held here in Portland, March 24-26. And finally, we report with joy that we have scented the wondrous fragrance of that Rose which is "altogether lovely"—the "Rose of Sharon!"—Rose Hanson, Secretary.

We closed a three-weeks' meeting in the M. E. Church, South, Cambria, Ill., Feb. 12, with blessed victory. During our revival 54 were saved, reclaimed or sanctified, and we took 18 into the church. Evangelist B. T. Flanery, and his daughter Ruby, of Winnebago, Minn., were our evangelists and they proved to be real soul winners. Bro. Flanery is a walking Bible. His sermons on Sin, Hell, The Judgment and Entire Sanctification were filled with Bible and were mightily used of God. Miss Ruby Flanery, "The Girl Evangelist," though only 20 years of age, proved to be a strong preacher of the Wesleyan type and a sweet singer in Zion. She added much to the success of the meeting. The people say that this was the best revival that Cambria church has had for years. It was surely good to see the church filled again and God pouring out his Spirit in the salvation of souls. We surely recommend Brother Flanery and Ruby to any church or camp meeting committee wanting evangelists. Besides being a good preacher and singer Miss Ruby Flanery is a splendid young people's and children's worker. Pray for us that we

may take care of these babes in Christ.—Rev. John Payne, Pastor.

The Revival Campaign that has been in progress for the past three weeks, closed February 19 with a great climactic service. Rev. J. Frank Stewart, pastor of the Collingwood Methodist Church, in Cleveland, was the evangelist, preaching every night during the last two weeks. With a week of preparation, both in prayer and preaching, there were seekers at almost every service. Forty-four persons knelt at the altar and had the privilege of praying through. Twenty-five of these were new conversions, fifteen were reclamations, and four were for holiness. This is said to be the greatest revival in about twenty-five years, and will be long remembered for its effectiveness. Rev. J. Frank Stewart, a fearless and powerful preacher, sounded the clarion call to repentance. His sermons against sin were strong, yet winsome. Special singing by the pastor and his wife, the Rev. Claude H. Roe, and the Rev. Mrs. M. L. Roe, and occasionally other special numbers, added greatly to the interest of the services. Our evangelist is warmly recommended to any who desire a man of God, who will preach the saving gospel of Jesus Christ.

We secured the services of Rev. J. R. Parker as evangelist, assisted by Rev. Clarence Whalen as songleader, and have just closed a fifteen-day revival in our Methodist Church here. Brother Parker preached the old-time Wesleyan doctrine with the unction of the Holy Spirit, and as a result of this meeting in a modernistic church, where no effort had been made for a revival for at least ten years, we had a gracious time. On the last night of the meeting at least fifty said they had been definitely helped. Among those who prayed through at the altar were the Sunday School Superintendent, the Primary Sunday School Superintendent, the Sunday School pianist, and the pastor's wife, who is one of the adult class teachers. We can heartily recommend Brother Parker and Brother Whalen to any church in need of real Holy Ghost preaching and singing. They are both men of prayer. We would be glad to have you put this in The Pentecostal Herald so that those who need such services may know of them. —Geo. G. Israelson.

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### REVIVALS.

A soul-saving revival is the greatest blessing that can come to any community. We have recently witnessed two good revival meetings. The first one was held in the Methodist Church, Hymera, Ind. The pastor, Rev. F. F. Stoelting, had prepared the way by prayer and advertisement. A cottage prayer meeting conducted by the different homes took the place of the morning service. This is a good plan and works well. The best people of the church gathered and prayed. The time, for the most part, was

spent in prayer. At the conclusion of one season of prayer we would give a brief message, backed up by the Bible. The revival fire began to burn. We delivered four special addresses to the high school, which helped to get the young people interested in the revival. The fire kindled in the cottage prayer meetings spread to the evening services and souls got under conviction and came to the altar and prayed through in the old-fashioned way. People from Terre Haute, Sullivan, Brown City and surrounding territory came to the meeting. God is still on the throne! The day of revivals is not past. The church must evangelize or fossilize. We are in receipt of a letter from Bishop Arthur J. Moore, in which he says: "I am most hopeful for the future of evangelism."

The other revival meeting we have just closed at the Mt. Washington, Cincinnati, Ohio, Nazarene Church with Rev. Paul Marshall. In this campaign the pastor and the evangelist made over one hundred calls to different homes in the community. God honored the efforts, the fire fell and a revival broke out. Souls prayed through to victory and the church was greatly edified. Praise God.

We are now on our way to New York State for two revival campaigns; thence to Missouri. We have a week or so the last of April or first of May which we can give to some church. Please pray for us. Yours for a great sweeping revival.

Andrew Johnson.

### CANTON, OHIO.

May I report a gracious revival which recently closed at the Genoa Methodist Church, surely a time of refreshing from the presence of the Lord. There was in every way manifested the presence of God throughout the ten-day revival campaign. Rev. Raymond L. Bush, missionary evangelist, did the preaching in the demonstration of the Spirit and power which resulted in many seeking salvation from sin and the cleansing power of the Holy Ghost. Forty or more bowed at the altar of prayer seeking pardon or purity. It was a time to cause the heart to rejoice to see men and women weeping their way through to victory, and we give God all the glory, proving to us that he is still intensely interested in the salvation of a lost human race.

One of the unusual things characteristic of this revival was the conviction coming upon the older people; one man well in his seventies was reclaimed. On the third night of the revival seven men found their way to the altar of prayer confessing their need, which had a tremendous effect. There was hardly a barren altar service after this scene. Others working in the church for years had never known the Lord in a definite experience, found him precious in our revival effort. Thank God, the days of revivals are not past.

Any one desiring a real spiritual awakening in their church will make no mistake in having Rev. Raymond L. Bush as their evangelist. He is the secretary and treasurer of the Sebring Holiness Camp, who makes full proof of his ministry.

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Hutchens' impressive string of books includes: *Windblown*, *Mastering Marcus*, *Yesterday's Rain*, *This Is Life*, *The Voice*, *A Song Forever*, *The Last First*, *This Way Out*, and *Romance of Fire*, his first, which is now in its twelfth edition. All are published by the William B. Eerdmans Publishing Co., of Grand Rapids, Mich., and available at \$1.00 each, postpaid, from The Pentecostal Publishing Co., Louisville, Ky.

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But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. 1 John 1:7.



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**CALLIS, O. H.**  
(605 Lexington Ave., Wilmore, Ky.)  
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**CARNES, B. G.**  
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**CARTER, JORDAN W.**  
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**FOSSIT, D. W. AND WIFE.**  
(1039 E. Kentucky St., Louisville, Ky.)  
Akron, Ohio, March 1-19.

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Fowler, Kan., March 1-12.  
Plainville, Kan., March 14-26.  
Sullivan, Kan., March 28-April 9.  
Ravenna, Ky., April 11-23.  
Reserved—April 30-May 14.

**GALLOWAY, GEO. M.**  
(625 W. Jefferson St., Springfield, Ohio)

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)  
Oakland, Calif., March 1-13.  
Madera, Calif., March 19-April 2.  
Los Angeles, Calif., April 4-16.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Lawndale, N. C., March 5-18.  
Rochester, Pa., March 19-April 2.  
Ickard, N. C., April 3-15.  
Kernersville, N. C., April 16-30.

**GRISWOLD, RALPH S.**  
(Wilmore, Ky.)  
Carlisle, Ky., March 1-28.

**HAMES, J. M.**  
(Greer, S. C.)  
Kingston, N. Y., March 1-12.  
Columbia, Mo., April 2-16.  
Ablene, Kan., April 17-May 7.

**HART, RALPH H.**  
(20 Harrison St., Coldwater, Mich.)

**HANDY, HERBER A.**  
(118 Newton Ave., S. W., Canton, Ohio)  
Lupton, Mich., March 5-19.

**HOBBS, E. O.**  
(Westfield, Ill.)  
Bush, Ill., March 5-26.

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville,  
Kentucky)  
Monroe, Mich., March 5-19.  
Clinton, Pa., March 26-April 9.  
Loogootee, Ind., April 16-30.

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)

**HOWELL, ROBERT A.**  
(681 2nd Ave., Gillipolis, Ohio)

**HUGHES, GUTHRIE**  
(Science Hill, Ky.)

**HUTCHERSON, CY**  
(Glasgow, Ky.)

**JACKSON, REV. and MRS. VIEHE**  
(Preacher, Children's Workers, and Spe-  
cial Singers, Sparks Hill, Ill.)  
Eldorado, Ill., Feb. 27-March 12.

**JAMES, MR. and MRS. RUSSEL**  
(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
La Fargeville, N. Y., March 8-21.  
Van Buren, Mo., March 26-April 9.

**JOPPIE, A. S.**  
(830 So. Park, Owasso, Mich.)  
Muncie, Ind., March 26-April 9.

**KELLER, J. ORVAN**  
(Beloit, Kan.)  
Topeka, Kan., March 9-24.  
Sabetha, Kan., April 2-16.  
Stafford, Kan., April 23-May 7.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)

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Lehman St., Lebanon, Pa.)  
Palmyra, Pa., Feb. 27-March 12.  
Reading, Pa., March 14-26.  
Knox, Pa., April 2-16.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)  
Flora, Ill., March 5-26.  
Bloomington, Ind., March 27-April 9.  
Petersburg, Ind., April 10-23.  
Clarksburg, Md., April 25-May 7.

**LINCICOME, F.**  
(Gary, Indiana)  
Lakeland, Fla., March 6-12.  
Detroit, Mich., March 19-April 2.  
Philadelphia, Pa., April 3-16.  
Gary, Ind., April 17-30.

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## SPECIMEN OF TYPE

father's servants had digged in the days of A'bra'hām his father, the Philis'tines had stopped them, and filled them with earth. 16 And A'him'e-lēch said unto Y'saac, Go from us; for thou art much mightier than we. 17 ¶ And Y'saac departed thence, 27 And Y'saac said Wherefore come ye to hate me, and have I away from you? 28 And they said, faintly that the LOR thee: and we said, now an oath betw

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**LONG, J. O.**  
(Telford, Pa.)  
Danielsville, Pa., March 5-19.  
Moers, N. Y., April 2-16.

**LYONS, COLMORE**  
(Kingswood, Ky.)

**MAITLAND, H. C.**  
(0105 College Avenue, Winfield, Kan.)

**MAYFIELD, L. H.**  
(Osborn, Ohio)

**MARTIN, A. J.**  
(P. O. Box 53, Columbia, Miss.)

**McAFEE, H. H. and WIFE.**  
(Box 534, Lakeland, Florida)

**McDONALD, H. W.**  
(2716 E. 14th St., Chattanooga, Tenn.)

**MEZO, CARL**  
(907 E. Clark St., West Frankfort, Ill.)

**MILLER, F. W.**  
(Batavia, Ohio)

**MILLER, JAMES**  
(958 W. Bellevue Pl., Indianapolis, Ind.)  
Washington, Pa., March 14-17.  
Kalamazoo, Mich., March 26-April 9.  
Caldwell, Idaho, April 16-30.

**MILBY, E. CLAY**  
(Bentonville, Ark.)  
Lawrenceville, Ill., Feb. 27-March 19.  
Somerset, Ky., March 26-April 9.

**MULLET, WALTER L.**  
(1804 Beal Ave., Wooster, Ohio)  
Fennville, Mich., March 6-19.  
Mansfield, Ohio, March 20-April 2.  
Beaverton, Mich., April 3-16.

**NETTLETON, GEORGE E.**  
(501 Huntley Drive, West Hollywood, Cal.)

**NICHOLS, SILAS H.**  
(Plymouth, Iowa)

**OVERLEY, E. R.**  
(3264 Del. Ave., Cincinnati, Ohio)  
Decatur, Ohio, March 5-19.  
Dayton, Ky., March 26-April 9.

**OWEN, JOSEPH**  
(Beaz, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
Corbin, Ky., Feb. 27-March 12.  
McPherson, Kan., March 19-April 9.

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Bradenton, Fla., Feb. 15-March 12.  
Alhambra, S. C., March 20-April 5.

**PAUL, JOHN**  
(University Park, Iowa)  
Cincinnati, Ohio, March 6-8.  
Germanstown, Ky., March 28-April 9.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Jackson, Ky., April 2-16.  
Charleston, S. C., April 20-30.

**REES, PAUL S.**  
(16127 Birwood, Detroit, Mich.)

**RICE, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(3309 N. Lexington Ave., Wilmore, Ky.)  
Evansville, Ind., March 6-26.  
Wheatcroft, Ky., April 2-16.  
Bowling Green, Ind., April 17-30.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)

**ROBERTS, PAUL T.**  
(Wilmore, Ky.)

**ROBE VICTORY MEETINGS.**  
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Flint, Mich., March.  
Flint, Mich., February 21.  
Fairchance, Pa., March 27.  
No. Salem, Pa., April 16-23.

**SCHELL, J. L.**  
(Song Evangelist, 404 E. Horton St., Bluffton, Indiana)  
Findlay, Ohio, Feb. 23-March 12.  
Erie, Pa., March 13-April 2.  
Troy, Ohio, April 9-23.

**SHANK, MR. and MRS. R. A.**  
(P. O. Box 225, Lima, Ohio)  
Fayetteville, N. C., March 14-26.  
Roanoke, Va., April 2-16.

**STUCKY, N. O.**  
(Box 43, Ashley, Ohio)

**TERRY, THOS. L.**  
(315 N. Jackson St., Greencastle, Ind.)

**TITUS, ALBERT**  
(East Liberty, Ohio)  
Pennsville, Ohio, March 6-19.  
Rushsylvania, O., Mar 20-April 9.

**WATTS, EMMA T.**  
(1400 Fairmont St., N. W., Washington, D. C.)

**THOMAS, JOHN**  
(Wilmore, Ky.)

**VANDERSALL, W. A.**  
(Findlay, Ohio.)  
Belmont, Ohio, March 5-19.  
Spencerville, Ohio, Mar. 26-April 19.  
Terre Haute, Ind., April 16-30.

**VAN HOUGHTON, E.**  
(Wilmore, Ky.)  
Fayette, Ohio, March 7-19.  
Miami, Ind., March 21-April 2.

**WILLIAMSON, S. H.**  
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**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
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**WILSON, D. E.**  
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Newell, W. Va., March 21-April 2.

**WISEMAN, PETER**  
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# THE LORD WILL PROVIDE.

By Eld. T. H. Willey, Balboa, C. Z.

I am well aware that in the enlightened land of the United States, masses of people are in abject ignorance of the Word of God. Ignorance, self-imposed, in a land of the open Bible. For years I worked as an evangelist in the neglected places in the mountains of Kentucky, Tennessee and Virginia; in the cotton mill towns of our Southland, I found poverty, often ignorance, but I never found any place in the dear old U. S. A. where people had never heard of Jesus or the Bible. Fact of the matter is, the people in these states that I have named, while they are poor in this world's goods, yet they are probably the greatest readers of the Bible that one would care to find, because of this these states are called the Bible Belt of the United States.

This morning, Sunday, long before breakfast, we had an incident that is repeated very often during the week here in El Valle. An Indian woman with a very pleasant and intelligent face came to the gate, accompanied by a boy leading a pack pony loaded with rice. We invited her in and began a conversation. First, we asked her if she had ever heard of "La Biblia"—the Bible. "No, Senor," was the answer. "You have never heard of Jesus?" "No, Senor." Then we got out a Testament and tracts, and read to her the tract called "The Bible." "This book contains the mind of God, the state of man, the way of salvation, the ruin of the sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, its decisions are immutable. Read it to be wise, believe it to be saved and practice it to be holy. It contains light to direct you, food to sustain you and counsel to enlighten you." I always read this to them, and their exclamation is, "Que bonita"—how beautiful. The mother told me she could not read, but her son could read. After a personal message to them on the necessity of salvation from the Lord, and the gift of the New Testament and tracts, we watched them go forth as we breathed a prayer that God's Word might reach their hearts.

They come across the mountains over trails worn deep by the hoofs of cattle to get a Bible, the book of God, for the first time. Some have returned, after we gave them a Testament, and wanted to buy a full Bible. Going back into the mountains on a wiry mountain pony with saddlebags packed with Bibles, we reach the people whom the priests never visit, the people are too poor to pay them to pray for the dead, sprinkle their babies, and marry them, and thus they are ignorant of even a crucified Christ. They are pure Indian and shy of the outsider. How we long to reach them as we go into their barren thatched huts with the message of God's Word.

The Devil surely has his barriers up in these Latin countries. "The Neglected Continent," some one named Latin America. Truly he must not have known that the enlightened people are not permitted to read the Bible if they had one. The priest would tear it into shreds, their argument is that the layman is incapable of interpreting the Bible which is the task of the Church and its priests.

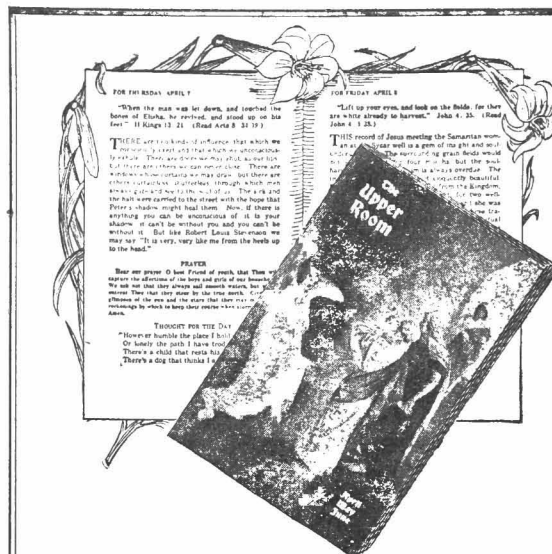
What are the results of all this ignorance of the Word of God? Superstition, adultery (all too common here), drunkenness; there is absolutely no idea of the sacredness of the Lord's Day. Sunday is their market day, they kill their meat and sell it on that day. They never hear a Gospel message such as we are accustomed to hear in the States each Sunday.

If people could just get the Word of God and read it, what marvels it would accomplish by the Holy Spirit, but first God's message must reach them. I could give you a number of incidents as to its effectiveness alone. While in Peru, South America, an Indian would occasionally come into our services, he always had a bright testimony. Some one in the station told me his story how some twelve years past he had visited this same town while a Bible colporteur was passing through selling Bibles. He bought this strange book written in his own language. On arriving home, in the mountain fastness of the Andes, he read, and the Spirit of God dealt with him. He was converted. There was no missionary, no one to explain the Word to him, but he read and gathered a group around him. Many years later, when our mission began to operate in the Andes, a delegation of natives waited there, and shortly a new church was organized, the result of this faithful witness of Christ.

I probably have mentioned, in a previous article, of traveling back into these mountains of Panama with Bishop George A. Miller of the Northern Methodist Church, and meeting a dear old saint of God who at the age of eighty-five was wonderfully saved in her mountain home. When we visited her, she was ninety-five, blind, deaf and helpless, but her whole testimony was of her Comforter the Holy Spirit. Her testimony was like a clear ringing bell. God will work in their hearts, but they must first get the message.

Dr. George W. Ridout, a friend of mine and former professor, writes in The Pentecostal Herald of this incident: "While the critics and modernists are tearing the Bible to pieces and spoiling the faith of their students that go to their schools, the Old Bible with its blessings of God, is carrying on and bringing light and salvation on every hand. A ship was sailing along the coast of Chili, a passenger was reading the Bible; a priest passed by and snatched the book from the reader, throwing it into the sea. The waves carried it to the shore; days afterward, a man walking along the shore found a book half buried in the sand. He dug it up, dried it, and found it to be a Bible. He began to read it and to tell his neighbors its story. Week after week, they would gather and hear him read out of the Book. Eventually, a missionary came and found a group believing."

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## WILMORE, KENTUCKY.

There is no doubt about the need of The Pentecostal Herald in this and other nations. All of the friends of H. C. Morrison, The Pentecostal Herald and Holiness ought to get busy in sending this periodical to the ends of the earth.

I am a product of the Holiness Movement and belong to God and the holiness people. Some have said to me, "You belong to the Methodist Church, South, don't you?" but I always say, "No, you are wrong. I belong to God and am identified with the Methodist Church for convenience, and because her theory of religion has been conviction for sin, repentance for sin, and faith for salvation from sin, and entire sanctification by the baptism with the Holy Ghost, which gives one a clean heart, as spoken by Peter in Acts 15:8, 9."

Brethren, if you desire the rank and file of the church to have power in the service of the Lord, don't preach the baptism for power, but the baptism with the Holy Ghost which cleanses from carnality, depravity, the carnal nature, the old man, the besetting, or upsetting sin, which rises up and causes you to commit sin. It is said to be the "root of bitterness springing up trouble you." The immediate results of this Spirit baptism is a clean heart, the indwelling of the Comforter, enduing us with power for service.

My object in evangelistic preaching is for the salvation of the people, then let them unite with the church of their choice. The Lord has recently saved a number of souls under my ministry in Pennsylvania and West Virginia. I am anxious to keep busy for the Master, anywhere, with any denomination or religious movement that seeks the salvation of the lost. I have preached in thirty-eight states in churches and camp meetings, and will go anywhere for expenses and trusting God to supply my needs. I have some spring dates open, also some for the summer for camp meetings, or church revivals. I may be addressed Wilmore, Ky.

Your brother,  
L. E. Williams.

## METHODIST HOME NOTES.

At Christmas we celebrate God's gracious gift to us in the birth of Christ. Easter comes so soon after Christmas that I sometimes wonder if we honor it enough for then we celebrate Christ's unspeakable gift—Himself—to us. This is the gift we owe him and his work, ourselves. This gift—yourself—is what I crave for these children.

It is a sordid thing to mention eggs, money, and treats in connection with so holy an occasion as Easter. I do not feel it necessary to do so in this letter, but am asking that ye love one another, as I have loved you."

May your Easter be a joyous one and your heart filled with peace.

Sincerely yours,

Jessie Ray Williams,  
Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

## MY CHRISTIAN EXPERIENCE.

Forty-seven years ago Brother D. S. Bowles was sent to the Allensville Charge. He held a meeting at Keysburg and I was converted at that meeting. My wife and I joined the

church together, she having been converted at Logan College, Russellville, Ky., while in school. The following year he held another meeting and had for his helper Rev. J. J. Smith, who preached perfect love, and that it was God's will that believers should be wholly sanctified. I at once began hungering and thirsting after righteousness. He told us this blessing came by consecration and prayer, so I placed all on God's altar and left it there. In those days our meeting would last for four weeks; on the third week, on Friday, at the morning service, the very God of peace sanctified me wholly.

I have everything to be thankful for. I have the best of neighbors and children. My heart's desire and daily prayer is, Oh for a closer walk with thee. After the meeting, I was so filled with the Spirit that my older brother said, "I believe Joe is going to lose his mind." I said to mother, "He doesn't understand it. I've been clothed and in my right mind." We are told in his word to "Covet the best gifts and I will show unto you a more excellent way." Isaiah tells us of this way, and calls it the "Way of holiness." By faith I have crossed from Egypt to Canaan's shore. I am living in Canaan now. We are told that without faith it is impossible to please God, so my faith looks up to thee, thou Lamb of Calvary. I expect some of these days to walk the streets of the New Jerusalem. If I didn't have this hope I would of all men be the most miserable. The half has never been told of his wondrous love. The Lord is no respecter of persons. I feel my unworthiness and nothingness in his sight.

We are told in his word to ask largely, that our joys may be full; so it behooves us to keep on asking, keep on believing, keep on receiving.

"My Father is rich in houses and lands,  
He holdeth the wealth of the world in his hands;  
Of rubies and diamonds, of silver and gold,  
His coffers are full, he has riches untold."

Have you been to Jesus for his cleansing power? Are you washed in the blood of the Lamb? Will your soul be ready for the mansions bright? Oh, be washed in the blood of the Lamb.

Holiness is not a popular doctrine, yet the Bible teaches it and says, "Without holiness no man shall see the Lord." That means me; it means you. The way up is down. He that humbleth himself shall be exalted.

I was born Jan. 25, 1853. I just passed my 86th birthday and want to say I am on my way rejoicing, and it's well with my soul.

J. B. Prince, Sr.  
Rt. 2, Allensville, Ky.

## THE VANISHED.

Where are the loved, the vanished,  
Who walked with us of yore?  
We from those true hearts vanished,  
Meet them on earth no more.

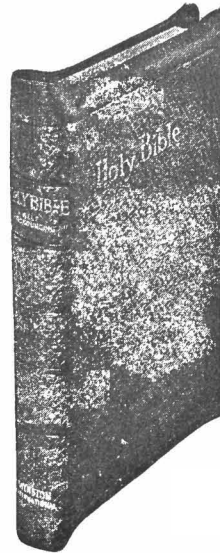
They traveled to a kingdom,  
Eternal, great, and fair.  
It is the "better country,"  
The life is happy there.

Beside a crystal river  
They walk the stormless strand,

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The life is golden there.

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'Twas harmony divine;  
And in their sweet, pure faces  
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# PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## SALVATION FROM SIN

By The Editor

**Y**OU must leave your sins at the foot of the cross, or take them with you to the judgment seat of Christ.

To be in a state of peace with God you must be in a state of obedience to God. No man living in sin against God can, at the same time, have peace with God.

No man can be an honest thief, a truthful liar, a sober drunkard, or a sinning Christian. A Christian may sin, but when he does he loses his state of justification and with it, his peace. He may repent of his sin, trust in Christ and be restored.

There is no more dangerous delusion than that one can, having been born again, go back into sin, live in a state of wicked rebellion against God and, at the same time, be in a state of salvation and sure of heaven.

There is no teaching more dangerous and unscriptural than that one can at one and the same time, be in a state of grace and a state of rebellion and wickedness against God. "There is no peace, saith my God, to the wicked."

There are many men, some of whom are in the pulpit, who insist on a state of "eternal security," while living in a state of wilful violation of the divine law; in so doing, they trample on the teachings of Christ, while claiming to be saved in Christ. Such men want to escape the torments of hell, enjoy the bliss of heaven, and yet are unwilling to forsake their sins, be saved and kept from sin; they fix up a strange concoction of "sinning religion," deceive themselves and delude those who believe and follow their jargon of falsehood. For all such, there is a fearful awakening. To be saved, is to be saved from sinning, and one must be saved from sinning on earth before he can be saved in heaven.

Sin has brought so much sorrow, misery and ruin into this world, with its war, bloodshed, drunkenness, debauchery and wickedness of every kind, that God has built himself a world in which he has determined that no sin shall ever enter to disturb its peace, or interfere with the blissful enjoyment of its inhabitants. The one qualification required of those who enter that blest abode is, that they be saved from sinning and sin. Holiness fits one for that world where righteousness reigns without one sinner to molest the eternal tranquillity of the redeemed ones.

The only "eternal security" found in the Word of God is the security of holiness, received through the cleansing blood of Christ. There are many false doctrines that are fixed up to appeal to the carnal nature of man, and we need to watch and pray lest we be deceived by these false teachers who are pleading for sin and sneering at holiness. Come to the fountain of cleansing. Seek the security of full salvation through the cleansing blood of

### THE WORD OF GOD.

Ephesians 2:1-9.

And you hath he quickened, who were dead in trespasses and sins;

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy for his great love wherewith he loved us.

Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved);

And hath raised us up together and made us sit together in heavenly places in Christ Jesus;

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.

our blessed Lord Jesus Christ who is mighty to save to the uttermost, all who come unto God by him.

### Why Is It So?

**W**E hear much criticism of the follies of the young people of our times. They are accused of lack of reverence, of being great pleasure seekers, wasters, not only of money, but of time and opportunity; of a general recklessness. This accusation, with its lamentations and regrets, is not without just cause. A large number of the young people of our times are guilty of the charges brought against them. Why is this so? What is the cause? If there is to be a remedy, we should locate the cause of these evil tendencies of the young people of the present day, and if possible, remove it.

First of all, regardless of the false teachings of our time, the young people under criticism, like ourselves, and those of all ages, were born sinners; perhaps, it would be better to say they were born with depraved natures; that natural tendencies in them are of such character that it is easy to do wrong, and difficult to do right. The tendency to wrong-doing is so strong that it seems to work without assistance, while in order to do right, there must be strict discipline, careful teaching, restraints, corrections and a constant warning against the dangers of wrong-doing, and the advantages here and hereafter that accrue from right doing.

When a babe is born the first thing that attracts his attention is taste; at his mother's breast, or from the friendly bottle, he gets the milk that feeds, nurtures and strengthens him. The taste of the palatable

fluid is delightful to the tip of his tongue. He likes it and goes after it with a zest. Almost all of his actions in babyhood and the first few years of his life are influenced by taste. He is not controlled by his brain, is not capable of much reasoning, but is controlled by the taste of his tongue. It has been truly said that, "when his elbow bends his mouth flies open." Almost anything he gets hold of goes to his mouth; if it tastes good, he devours it. He will try his teeth on a chunk of coal as quickly as he would on gingerbread; he would eat rough-on-rats as readily as he would partake of cream of wheat. The only thing about which he is concerned is the thrill he gets out of taste; if the thing tastes good he is delighted, if it tastes bad he is indignant, and flings it away with disgust and often grows so mad that he will fight anything or anybody within reach. His screams and cries are his resort to profanity. His indignation is aroused and he expresses himself. If no one else is near enough for him to inflict his wrath upon, he will often bump his own little head upon the floor in his excess of anger.

The dear little chap needs careful and wise attention. Correction should be administered, tempered with great kindness. It is his first trip in the world; it is a strange, new place to him and those who have him in charge should give him the most kindly and wise introduction possible. If he finds himself in a home where there is no reverence, no Bible, no prayer, none of the restraints and inspiration of religious worship, he is at great disadvantage. It is quite probable that his mother smokes cigarets and drinks beer. Shocking to think about! It were better not to be born, than to be born of a mother under the control of depraved appetites which she cultivates and increases their insistence to a larger degree of indulgence. It is probable that his father indulges in strong drink. When he is very small they take him to the movies where he sees firearms in action, robberies, battles between kidnappers and officials; naked women and brazen men embracing and kissing, and suggestions that are lewd and appeal to the worst that is in him, that arouse and set on fire all he has inherited, not only from the original sinful pair, but from generations of depraved and sinful beings, down through the millenniums. The dear boy has before him an open gate and wide way to sinfulness and ruin.

He goes to school, is perhaps taught that his ancestors were a species of ape; that there is no God; that this vast world in which we live, with its countless stars and suns and spheres, is an accident, and is governed by chance and is liable to crash into atoms at any time. He goes to college; it may be a church school; the chapel services are, perhaps, formal. It is a school where they have no revivals of religion, no earnest preaching against the dangers of sin; the blessing of a regenerated nature. He goes to the university;

(Continued on page 8)



# THE WORD OF GOD

Rev. G. W. Ridout, Corresponding Editor.

## I.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

To many people and church members the Bible is an unlighted lamp because the wick is never trimmed by faith and prayer, and the glass never washed by the tears of penitence and contrition. A minister tells this story:



"While waiting for a good woman in one of these homes to prepare a cup of tea, I opened the big Bible which lay on the center table. Imagine my astonishment to find bills of all denominations scattered among its pages. I tried to replace it so that no one would know that the 'safety vault' had been entered. But the dust had been disturbed, so I confessed.

"I expressed surprise at that method of keeping money. The good woman threw up her hands and said, 'I never thought of anybody looking in there!'

"Of course not! What's a Bible for, anyway? In view of the prevalent ignorance of the Book, there must be many homes similar to the above. A shame it is—the Bible, the Word of God, never looked into!"

Too often the Bible is obscured and hidden by practices and customs worldly and damaging to the soul. What about cards and bridge parties in the homes of church members? A story is told of a tramp coming into church service one evening, and when the pastor threw the meeting open for testimony he rose and said:

"When I was a boy I attended this church. My father was an officer. There were seven of us boys in our Sunday school class. Our teacher used to take us to her home on Saturday afternoons. We had some music and refreshments, and then we would look over the Bible lesson for the next day. After a bit, she taught us to play cards. She taught us several tricks. Soon we asked for more of the cards and less of the Bible. Then we dropped out of the class and met elsewhere to play. Then we took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew that I was in town, I would be under arrest within ten minutes. All I have to say is that I wish my Sunday school teacher had never taught us to play cards."

Then he turned to leave the church. As he did so a lady dressed in black staggered to the aisle and fell at his feet crying, "My God, I am that Sunday school teacher." Three million gambling prospects, and about the only voice that is raised in protest is that of the gambler who has reached the end of the road.

## II.

Psalm 119:89: "For ever, O Lord, thy word is settled in heaven."

This was Martin Luther's great text. With this he shook the gates of Rome and for this he endured the rage of the Popes. After he had denounced Tetzel, that monster of iniquity going around selling indulgences, and had nailed his thesis of protest on the church door at Wittenberg, he was ordered to the City of Worms to appear before Emperor Charles V, Archduke Ferdinand, Duke Alva and many notable Bishops and Electors and Abbots; he was told by some that he was going to his death. When Spalatin, his friend, met him on the way and begged him to stop and go no further, he said, "Go and tell your

master that even should there be as many devils in Worms as there are tiles upon the roofs of the houses still I will go there." Luther went on, took his stand; refused to recant. He said to that august assembly, "Unless, therefore, I am convinced by the testimony of Scripture . . . I cannot and I will not retract for it is unsafe for a Christian to speak against his conscience."

"Here I stand. I can do no other. May God help me! Amen!"

## III.

Hebrews 11:33: "Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Luther was at one time, "One man against the world." When the Pope roared against him he sang a Latin hymn; one of the verses has these words:

"The man that's resolute and just,  
Firm to his principle and trust,  
Nor hopes, nor fears, can bind;  
Nor parties, for revenge engaged,  
Nor threatenings of a court enraged,  
Can shake his steady mind."

When the Pope's Bull of excommunication reached him, he published his intentions and posted them on the walls of the university, and at the Eastern gate near the Holy Cross; Dec. 10, 1520, he caused a scaffold to be erected, underneath were placed faggots of dry wood. He addressed a multitude of people and then as the flames leapt up he took the Document of Rome, called the Pope's Bull, and cast it into the flames. The people shouted! It was a great day of deliverance for the people from the shackles of Rome. It was a day of peril for Luther.

## IV.

Ephesians 5:25-27: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

Spurgeon, the great Baptist, in one of his great sermons said: "Were the saints of God more disinterested, more prayer, more godlike, the tramp of the armies of Zion would shake the nations. In proportion as the church is holy in that proportion will its testimony for Christ be powerful. Oh, were the saints immaculate our testing would be like fire among the stubble, like the flaming firebrand in the midst of the sheaves of corn."

This is quite contrary to popular opinion. Many at the head of churches today say that the holiness standard is too high; that no church can live up to it. Nevertheless, as we read history we find that when the churches were spiritual, filled with the Spirit, had powerful prayer meetings, crowds came to the services and her altars were never empty of seeking souls. Old-time religion filled the churches; modernism empties them.

## V.

All great revivals have been attended by demonstrations of various kinds. In Wesley's days they were at times very conspicuous. John tried to stamp them out but couldn't. In Finney's days also they appeared. Peter Cartwright, the great Western warrior, tells of the "jerks" they had in his days. In the early days of the Salvation Army they had what was called "glory fits." Commissioner Cadman who was one of Will-

iam Booth's greatest helpers in the early days, said of them that, "If they cursed or swore in or coming out of the fit, or after the cures, or their actions and lives had been bad I should have known 'twas the devil at work, but these people fell down praising God and giving him the glory and when they came to their bodily senses they did the same; the soul in itself has nothing to do with the body. It is wholly superior to the body. The glory fit is nothing but a complete conquering of the body by the soul in its reach upwards to its Creator and Redeemer. Doctors often examined the people in this state but could not explain it. They were manifestations of the power of God. We could not say when, where, or how, they would occur; they were signs of God's presence . . . But conversion is much more of a miracle—that is the entire change of a nature, and its inclination in a moment, the instantaneous shutting of the door on the power of the Devil and sin and the opening of blind eyes to the reality of salvation."

## VI.

One has said, "Philosophy makes neutral spectators out of Christians who ought to be warriors."

These words are skilfully chosen and contain a whole world of truth. I have been recently in touch with the Salvation Army again in Brazil. Several Sunday mornings when my work was in the city I preached at their Holiness meeting and church service. Philosophers usually don't amount to much as warriors. William Booth and his wonderful wife, Catharine, the great preacher, paid little or no attention to philosophy and they didn't bother with it in their training schools. Reading recently the life of Cadman, the fiery Elijah of the Army, I note what he said as he preached on the text, "That Christ may dwell in your hearts by faith." He said: "You may have all knowledge and be destitute of salvation. I would sooner be converted to God by Christ than know all mysteries without salvation, for when you are dead in sin what's the use of your learning and mysteries. God's love is boundless. If you do not know that, and have not experienced conversion you have merely a rush-light religion that any trouble can puff out." Straight, rough words by a man who wrought wonders for God all around the world.

## The Seventh Hour.

Dana Barron, deserted by a beautiful mother, who took with her his baby sister, started on a lonely journey to New York after the death of a devoted father who lived to see him grow into manhood, in quest of his mother and sister, a dying request made by his father. Enroute he met a college chum, a devout Christian, in the person of Bruce Carbury, who provided pleasant quarters for him and was on hands with Christian comfort in every time of need.

Dana finally met his mother, who scorned him, but became very chummy with his sister whom he had never seen before.

There are providential leadings all through the story, the salvation of his sister, and although his mother met a tragic death, she, too, found Christ, and the story ends as only a Christian story can. "The Seventh Hour" is a romance of inspiration and will delight any one who reads it.

"The Seventh Hour," by Grace Livingston Hill, price \$2. Order of Pentecostal Publishing Company, Louisville, Ky.

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# THE DISTRESS OF THE NATIONS

Rev. J. C. McPheeters, D. D.

I.

"Behold, the Lord maketh the world empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1.



All the world today is hoping for the best, but it is preparing for the worst. In Europe there are fifty million men under arms, ready to march at a moment's notice. There are two mighty forces daily becoming more menacing in human affairs; Fascism and Communism. During the World War much was heard in this country

about fighting the war to make the world "safe for democracy." Today we have Communism in Russia, Fascism in Italy, Naziism in Germany, and a wave of dictatorship rising in smaller countries.

Since the treaty of Versailles was signed at the close of the World War, twenty years ago, the world has witnessed nine international, six national, and two colonial wars, fought on three continents. The world seems to be headed toward another Armageddon. Unless the present trends are checked, the world is destined to be enveloped in another terrible catastrophe, the like of which this planet has never known. When the war clouds begin to settle over the whole earth, and rivers of blood begin to flow across the continents, no one can tell what might be the ultimate destiny of the United States in such a struggle. There are many who doubt seriously whether it would be possible to keep out of the struggle, in spite of all the efforts that we might put forth to keep ourselves free.

We live in an age when the sayings of the wise have turned out to be like sounding brass and a tinkling cymbal relative to world peace. Well do I recall that period about 1910 or 1912 when popular Chautauqua lecturers and pulpiteres were sounding from the pulpit and platform of our nation Utopian utterances concerning the fact that we have arrived at an era of peace, and that another World War would not be possible. In those days we heard much about an age of reason, the acme of man, a period of intellectual conquest. Men had spread the sails on the boat of humanity to what they thought were the favorable winds of peace and enduring prosperity, that would carry them into the glamor of Utopian contentment while crossing the sea of time. But alas! When the sails were fully spread, and the sailing seemed good, the storm broke upon these ships, just as it did upon the ship on which Paul was sailing when he left the fair haven, protesting to the captain of the ship that danger was ahead.

The storm broke with terrific fury when men least expected it. In 1914 the average rank and file of men were pursuing the routine paths of life with little concern of any impending danger to the world. Men were living under their own vine and fig tree, quite content with the fruit of their own hands. But, alas! The peace of the world was suddenly disturbed. It was only an archduke that was shot, and when the news appeared in the European papers it was not considered of enough significance to make headlines in the American news. Dukes and archdukes had been murdered before, and created only a small ripple upon the waters, with the waters soon to be calm after the killing. But it was not so in this case. That shot was destined to reverberate around the world, and to shake the foundations of principalities and powers, and to eventually cause thrones to tremble and crash to pieces. That single

shot that was fired eventually resulted in ten millions of people being killed or wounded, and an expenditure of a hundred billion dollars. We had not only the terrible carnage and destruction of a World War, but there ensued after the war conditions that men never dreamed would transpire.

The war was fought to make the world safe for democracy, but we have witnessed since the signing of the Treaty of Versailles the most rapid rise of autocracies and dictators in the history of mankind. Men said that the last war was so terrible that the nations would never again embark upon such a bloody venture. There were those who believed that there would follow an era of peace and good will following the war, but instead just the reverse has come about. Since the signing of the Treaty of Versailles the world has witnessed the most rapid rise of armaments and expenditures for armaments in the history of mankind. Never before were nations armed to the teeth and bristling with cannons and guns as at the present time. Before the World War the greatest army that had ever been marshalled upon the face of the earth was the German army. It was a fighting machine with which the Kaiser boasted that he could whip the world. Germany had an army of twelve million. Today Russia could throw into battle a well trained army of sixteen million. There has been no end to the building of battleships, airplanes, the manufacture of poisonous gasses, and the invention of ingenious devices for the destruction of human life. The world stands aghast as we think of what might happen in another titanic conflict. It might prove the death blow of civilization.

In the past men have mined the seas for the destruction of battleships in time of war, but now we hear discussion of mining the air with floating mines on parachutes, that would destroy whole fleets of airplanes as they come against a city. They would carry bombs with which they could destroy fortifications. Poisonous gasses have already been discovered which may blot out a city over night.

Men are asking with perplexity: "Whither are we headed? Whither are we bound?" In such days as this men ought to be given to the reading of their Bibles as never before. This is a time which calls for the reading of the Bible itself rather than books about the Bible. One of the speakers at the Evangelical Fellowship of ministers in Berkeley, Calif., last month, said: "It is remarkable how much light the Bible can throw on books written about the Bible." And indeed it is! A great many of the books written about the Bible need the light of the Bible turned upon them. It is also remarkable how much light the Bible can throw on the teaching of some of our modernistic professors and pulpiteres who are supposed to teach the Bible.

As we read the Bible we find in both the Old and New Testament prophecies concerning the terrible Armageddon that is to come upon the earth. In the 24th chapter of Isaiah we have a description of that terrible period in the history of the world. Hear the words of the prophet concerning this period in world history:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are bound, and few men left. . . . In the city is left desolation, and the gate is smitten with destruction. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall

be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."

But some will say: "This is only a prophecy of Isaiah, a prophet of the Old Testament, and his words have application not to present world conditions, but conditions preceding the Babylonian captivity." That the prophecy of Isaiah has a farther sweep than the Babylonian captivity is clearly indicated by the closing verse of the chapter. In this closing verse we have the statement concerning far off events, that the Lord himself would reign in Jerusalem. The prophet says: "Then the moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Here is a prophecy of the coming reign of the Lord in the world following the period of the great tribulation.

Further illumination is thrown upon the prophecy of Isaiah in the words which our Lord spoke in the 21st chapter of Luke, where he gives a description of the terrible tribulation days before the destruction of Jerusalem; also a panoramic view of the tribulation of the church during the church age, and then giving the final culminating events in the period of the great tribulation at the end of the age, and a description of the coming of the Lord, and his reign upon the earth. These words are most interesting and illuminating, and it is well for us to ponder them in these days to which we have come.

Speaking in the 21st chapter of Luke, Jesus says: "As for these things which ye behold, the days will come, into which there shall not be left one stone upon another, that shall not be thrown down." Jesus is here speaking concerning the destruction of Jerusalem. He further says, when the people asked him for a sign of these things: "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ: and the time draweth near: go ye not therefore after them." Jesus foretold a number of common characteristics prevailing in the world preceding both the destruction of Jerusalem and the tribulation period at the end of the age. There are many signs in the world today which remind us of the coming tribulation period of the earth spoken of in prophecy. In that period of perplexity, with its threatening ill omens upon the horizon, we are to lift our eyes in confidence unto the Christ of the ages. Some of the signs of the times indicate that we may be nearing the union station.

(Continued)

## EASY STEPS FOR LITTLE FEET

is just what the title implies. This is a delightful Bible Story Book for the little child at mother's knee, the teen age, or young man or young woman. The writer of this notice, recently referred to this book for information to simplify a Sunday school lesson, and found it so very interesting that she read several chapters at one sitting. It is so simply and interestingly written that the noble truths impressed and lessons learned will never fade. There are 69 chapters, it is profusely illustrated, has questions at the close of each chapter. The type is large and pleasing to the eye.

This is just the Bible Story book for your own child, your neighbor's child, or children in your Sunday school, and would make a delightful present.

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# THE HERALD PULPIT

## "DWELL DEEP"--Jeremiah 49:8

Rev. G. M. Hamby



HE Edomites were threatened with invasion. The prophet Jeremiah urged them to "flee away and dwell deep," which is an allusion to a custom of the Arabs, who when about to be attacked by a powerful foe, pack their goods on their camels and so bury themselves in the Sahara Desert that no enemy can or will pursue them. The church of today, beset with giant evils—well entrenched, well organized and well financed—must dwell deep if she is to prevail.

One of the greatest dangers of modern life is that of surface living. As a nation our shallowness is very apparent. We get alternately hot and then cold. Fads and fashions follow each other in rapid succession. Silly song hits have their brief day and are gone. Art and literature appeal to the passing moment but will hardly meet the test of the years. The world is living too fast to have any depth. This shallowness has seeped into the church.

In the midst of a shallow world the church must dwell deep. Her own salvation and that of a giddy world depend upon it. Our leaders are planning a great evangelistic crusade which, it is hoped, will awaken and advance the church along all her various lines of endeavor. If we have the great revival that is needed, the church must first set her own house in order. Before we can go out we must go down; to go farther we must go deeper.

1. *We Must Dwell Deep in Experience.* The children of Wesley must once more stress full and free salvation from all sin for all men everywhere. We must first be sure of our own acceptance with God. Let us examine ourselves whether we be in the faith. The inner witness of the Spirit must again become one of our chief experiences and doctrines. Emphasis on the kingdom of God within—the life of God in the soul of man—brought the greatest revival since the days of the Apostles, and the same emphasis will produce the same results today.

We must once more urge believers on to perfect love. Several of our leaders at the recent General Missionary Council at San Antonio advocated a return to this "depositum of Methodism." The only remedy for the Laodicean lukewarmness into which the church has lapsed is the baptism of fire. "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

2. *We Must Dwell Deep In Our Thinking.* There is at present a dangerous tendency to mistake density for depth and to think hysterically rather than historically. Like the Athenian philosophers some are always curious to read or hear some new thing, and it is quite fashionable for them to sneer at anything that smacks of orthodoxy. The bankruptcy and impotency of the modernists have by now been clearly demonstrated. These priests of Baal have not brought down fire from heaven. Many of the postulates of the destructive criticism were advanced by certain rationalists who never had any evangelical faith. Their shallow surmises and the evolutionary theory of Darwin have combined to produce an attitude of reverent agnosticism which is paralyzing the church.

Our doctrines are scriptural, reasonable and forceful. Why should we repudiate, excuse or compromise them?—The time is ripe

to proclaim them. We need more doctrinal preaching and teaching and that with no uncertain sound. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8.

3. *We Must Dwell Deep In Our Devotional Lives.* If we are to abide under the shadow of the Almighty, we must dwell constantly in the secret place of the Most High. A systematic, prayerful, thoughtful study of the Scriptures is essential to a deep devotional life. The ignorance of the Bible today on the part of church people is appalling. Some are led away into false teachings because they are not grounded in the Word of God. A Christian whose mind and heart are saturated with Scripture is well fortified against false doctrine, temptation and shallow living. May we, like John Wesley, be people "of one Book." "Let the word of Christ dwell in you richly in all wisdom." Col. 3:16.

Another means of deepening our spiritual lives is to recover the lost art of meditation. We are living so rapidly in our mechanical age that God has little chance to speak to us. It was not in the noise and strife of the city that God spoke to Elijah but in a lonely cave. The message came not in the wind or earthquake or fire, but in the still small voice. The Psalmist said, "My heart was hot within me, while I was musing the fire burned." Ps. 39:3.

Prayer is indispensable to a deep devotional life. D. L. Moody said many times, "I would rather pray like Daniel than preach like Gabriel." God not only blesses others through our prayers but ministers to our own souls.

Personal evangelism is another great means of deepening the spiritual life. One of the sweetest experiences of life is to lead a soul to Christ. Someone has said, "I sought my brother and found three—my brother, God, and me."

4. *We Must Dwell Deep In Christian Living.* Shallow living has set up a formidable barrier between the church and the unsaved. The world today would rather see than hear the Gospel. One example is worth a thousand precepts. It was not Stephen's flawless sermon that broke the heart of Saul of Tarsus but his dying example. Our lives must have such depth that men will take knowledge of us that we have been with Jesus.

Christians must dwell deep to bear fruit. The remnant of Judah that escaped the Babylonian Captivity was "to take root downward, and bear fruit upward." 2 Kings 19:30. God's ideal man is "like a tree planted (not set out) by the rivers of water that bringeth forth his fruit in his season." Ps. 1:3. In the parable of the Sower only the seed which had depth of earth brought forth fruit. We must dwell deep to meet the tests of life. Two men built houses. The flood arose and the stream beat vehemently upon both. One stood, the other fell. Whence came the difference? The builder of the house that stood "dug deep, and laid the foundation on a rock." Luke 6:48.

5. *We Must Dwell Deep In Sacrificial Service.* In the sacrificial service of humanity Jesus "became obedient unto death, even the death of the cross." At the Crucifixion the tormentors of Christ railed "He saved others, himself he cannot save." This was the inevitable logic of the cross. To save mankind Christ had to lose his own life. If we

have a great revival we must enter into the fellowship of his sufferings.

There is a great gap today between our big churches and the great unevangelized masses. We have waited in vain for them to come to us—let us go out to them! Our indoor religion is pale and anaemic; to regain its vitality it must have fresh air, sunshine and exercise. Jesus said, "Go ye into all the world," not "wait for the world to come to you." Thousands like the lame man at the gate Beautiful sit discouraged, disillusioned, broken-hearted. Let us, like Peter, bid them in the name of Jesus to rise up and walk, and take them by the right hand and lift them up!

To have a revival we must pay the price, we must be aflame with holy fire, and the zeal of God's house must eat us up. On the tomb of Adam Clarke is engraved a candle almost burned out under which are these words: "In living for others I have burned out the candle of life."

### Notice!

In this issue of THE HERALD Major W. W. Bouterse, of the Salvation Army, this city, who was with Sylvester Warner, the "forgotten man" whom you probably read about, and who had been overlooked for five years, after being sentenced to the electric chair, gives a most thrilling account of this man's death, and of his remarkable conversion five years ago. The young man said, "Whiskey did it," but we rejoice that, "where sin abounded, grace doth much more abound," and the man was saved and met death courageously, leaving a testimony of his acceptance with the Lord. Don't fail to read this wonderful recital of what the grace of God can do, even as one faces the electric chair.

MRS. H. C. MORRISON.

### Healing Cancer of Sin With Soothing Syrup.

MRS. H. C. MORRISON.



HAT we are living in times of unrest, discontent and unbelief is too apparent for contradiction. Everywhere the people are disturbed, unsettled and wondering what the next move will be.

There is a scripture which reads, "If the foundations be destroyed what can the righteous do?" And it is believed by the more thoughtful and devout people that the foundations of our faith are being destroyed and that men and women are bewildered as to what the outcome will be. Not only Christian people are wondering at what is coming to pass in our day, but there is among the ungodly a feeling that something—an indescribable catastrophe—is about to break upon us. We are not prepared to say what the end will be of all these disturbances, but we do know that it will be well for us as the followers of the Lord Jesus Christ to keep our garments unspotted from the world and our faith firmly anchored to the Rock of Ages; then we shall be ready, no matter what the unfolding of future years may bring to us.

The late Dr. John Roach Straton, pastor

(Continued on page 9)



## The Centrality of The Cross.

REV. A. D. HOUGLIN.



WHEN we turn to the New Testament we find that the Cross was central in the life and writings of the apostles . . . St. Paul's epistles abound with mention of the cross. It is the heart of his message. To the Colossians he writes that Christ made peace through the blood of his cross. "He became obedient unto death, even the death of the cross," is his statement to the Philippians. The Ephesians had been given peace and reconciled unto God "through the cross." To the Corinthians he writes, "Christ died for our sins," and I determined not to know anything among you, save Jesus Christ and him crucified. We preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Again in his letter of rebuke to the law-observing Galatians, he says, "I am crucified with Christ . . . God forbid that I should glory, save in the cross of our Lord Jesus Christ."

St. Paul was not the only preacher of the cross. Christ's forerunner, John the Baptist, saw in Christ "the Lamb of God that taketh away the sin of the world." By these words he indicated that Christ was the one who should suffer and die for the sins of the world. The cross is beyond all doubt the inspiration of the greatest text in the Bible, "God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish but have everlasting life." All of the gospel writers devote a goodly portion of their narratives to the arrest, trial and crucifixion of our Lord. As has been indicated above, most all the epistles of the New Testament have references to the death and sufferings on the cross. In the first Epistle of St. Peter we are reminded that we are redeemed not by corruptible things as silver and gold, but by the precious blood of Christ who suffered for us and carried our sins in his own body "on the tree." The cross was central in their faith, in their religious experience the theme of their writings. By it they lived, died and triumphed.

In the next place, the cross is the most central fact of history. Historians and even theologians might differ with this assertion, but from every spiritual viewpoint Calvary occupies a pivotal point in time. Approximately it marks the end of the ancient calendar and the beginning of our modern calendar. That which gladdens the heart of many homeward bound Americans returning from European tours is the sight of the Goddess of Liberty at the entrance to New York harbor. The cross is humanity's statue of liberty, God's timeless beacon. Like the statue of liberty at the entrance to New York harbor,

"The cross like a far seen beacon stands  
In the midst of a world of sin;  
And stretched out are His bleeding hands,  
To gather the wanderers in."

There is a town in Europe that has at its center, a lofty marble building in the form of a cross. All the streets radiate from this building, and at whatever point you pause in walking through them, if you look back, you get a view of the Crucifixion building standing in the midst. This illustrates forcibly the centrality of the cross in modern history. To this fact testify the best art, music and architecture of the past and present. The cross is central in history. Historians may well glory in the cross.

The cross is central in Christian faith and experience. It stands half-way between heaven and earth, God and man and reaches upward to God in faith and obedience, holi-

ness and justice, and downward to man in pardon and cleansing. The act of making man at-one-ment with God was completed there. It is not Christ the Teacher, or Christ the Man, that appeals most to men's hearts, but it is Christ the suffering Savior who saves from sin. Nothing less can avail. A minister who was practically a Unitarian in belief called upon a poor woman who was dying. He told her of the beautiful life, the loving ministries and noble example of Jesus and urged her to follow him, but she shook her head and said, "That is not for the likes o' me. I am a poor, sinful, dying woman." Then the minister, most anxious to help the hungry-hearted woman, had a flash of inspiration as he remembered the gospel story as his mother had told it to him when he was only a boy. Then in as simple words as he could use he told her the old, old story of the Son of God dying on the cross that such as she might be saved. Whereupon the poor woman looked up and professed saving faith in "the Lamb of God that taketh away the sin of the world."

There is nothing so awesome and soul-inspiring as the vision of the cross. The grandest vision yet scanned by man is that of thorn-crowned Golgotha's cross that lifts its head in triumph above the hills of time. The cross is the Christian's source of salvation. Calvary is the outstanding mountain-peak of scriptural history.

Finally, a little meditation will help us to see that the cross is the center of all our Christian hopes and aspirations and the dynamic force for all purposeful Christian living. Whenever Christianity has wandered away from this theme, she has begun to lose her power. The gospel of the cross is the gospel that redeems. It is wonderful to be converted, to find deliverance from guilt, and to know the peace and forgiveness of God. But has the cross any meaning for the daily experiences of life? We believe it has.

"Through all the depths of sin and dross  
Drops the plummet of the cross;  
Never yet abyss was found,  
Deeper than the cross can sound."

In the cross we see love overcoming evil through suffering. In the cross we find our best answer to every day's spiritual needs. The cross saves from doubt, fear and discouragement. As Dr. E. Stanley Jones affirms, since the Christian begins with the cross, the symbol of defeat, how can he know any greater tragedy. It becomes immediately the starting point toward something better. The cross inspires hope, patience and strength with which to suffer. Through the cross, St. Paul testifies that he had learned to be more than conqueror and to glory in infirmities.

There is something deathless even in death—"Then something deathless looked from dying eyes; then something sacred whispered from the skies," wrote the poet; and he was right. You cannot down Calvary. For a time it appeared to Roman authorities that Christ was conquered. But Christ on the cross Good Friday is the glorified, triumphant King of kings on his Father's throne soon afterward. They crucified him but God glorified him. And we are reminded by that champion preacher of the cross, St. Paul, that Christ was exalted "far above all principality and power and might and dominion and every name that is named," and gave him to be the head over all things.

On the southern shores of China stands a monumental cross lifting itself above the ancient foundations of a cathedral, once ruined by a terrific storm. The sight of that cross inspired the British Governor of Hongkong to write in the year 1825, "In the cross of Christ I glory, towering o'er the wrecks of time." Since that day thousands of travelers have looked upon the cross above those ancient ruins, some in indifference, some in curiosity, some in reverence. As you may sing

that hymn think of a great ruined wall on a misty hill-top, birds nesting in its recesses, the sea and the mountains and sky of China seen through its open doors and windows, and above all, the Cross transforming desolation and waste into majesty and sublimity. Think of the cross, the center of apostolic faith and writings, the central fact of history, the center of Christian faith and experience, the source of all our hopes and aspirations, the conquering emblem of Christianity, the one and only hope of sinful humanity!

### H. C. Morrison's Slate.

Abbeville, S. C., Southern Methodist Church, March 5-19.

Greenville, S. C., March 26-April 9.  
Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.

### Don't Forget to Order

That 1939 Arnold's Practical Commentary; and it should be done right away, that you may have its very excellent aid throughout 1939. I always feel I am doing a favor by bringing this helpful Commentary to the attention of our readers, for it contains all that is necessary to give one a comprehensive study of the Sunday School lesson. It has the Daily Bible Readings bordering on the lesson, Explanatory Notes, a full page of Life-centered Discussion of each lesson, Practical Applications, Lesson Illustrations, Teaching Plans for all departments, Bible Dictionary, Questions, A Chart, Maps, and 53 Blackboard Exercises illustrating the lesson. The entire lesson is given in four pages, so it is easy to turn to any portion you desire, readily. I cannot say how many years I have used this Commentary, and I never hesitate to get my new copy about this time, so as to have my weapons of teaching warfare always at hand. The fact that we sell hundreds of them, annually, is ample proof that there are others who know its worth and feel they cannot do without it. And as I have often told you, one of the most interesting features of the book is the price.

MRS. H. C. MORRISON.

Arnold's Practical Commentary. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

### The Rapture a Matter of Hope.

JOSEPH H. SMITH.



IT is of this the apostle Paul is speaking when he says of himself that: "If by any means, I might attain unto the resurrection from the dead." (Phil. 3: 11). This certainly does not refer to the general resurrection: for there is no "if" about that, as it is written, "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22). Some, as we are told elsewhere, to eternal condemnation and some to everlasting life.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (5:23). This is the resurrection for which Paul is hoping and striving as he relates his experience in the epistle to the Philippians. And of this he writes more explicitly in 1 Thess. 4:16, 17, thus: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first." Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord."

This "resurrection from among the dead" was the supreme hope of the apostle through-

(Continued on page 9)



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## If Christ Had Not Died—What?

R. A. YOUNG, M.A., B.D.

"And I, if I be lifted up from the earth, (on the cross) will draw all men unto me." John 12:32.

Just before Christmas, I wrote THE HERALD family a message on the subject: "If Christ Had Not Been Born, What?" In that message we spoke to you about the loveliness of the "babe-Jesus," the sacredness of childhood and of the responsibility parents have for their children. We now want to speak to you about the same "babe-Jesus" who has grown into manhood and is finishing his work of redemption on the cross.

That which fascinates and grips the hearts of men and moves them tremendously, is not the teaching of Christ in the temple or on the mountain side, nor Christ healing the sick, nor in the act of raising the dead. It is not the beautiful saying, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven," which fascinates, but Christ lifted up from the earth on a gruesome Roman Cross, with spikes of iron driven through his hands and feet suffering the most agonizing death this world of wicked men has ever produced.

Oh the wisdom of God! He knew that there was one way only to catch the attention of sinful humanity. A sinless Being, a Man with like passions dying for mankind. "And I, if I be lifted up, will draw all men unto me." The cross of Christ is not a mere incident in his life or in the plan of God for human redemption. God's Son who was nailed to the cross, carried that cross in his heart long before the mob laid it upon his shoulders. He suffered all of its agonies long before the nails were driven through his hands and feet. Christ brought the cross out of eternity with him for he was the "Lamb of God slain before the foundation of the world."

Christ came and lived a code of ethics the purest and the most beautiful that this world has ever known. He came and lived the best example of holy living, a life that made angels and men to marvel. But, he came to be more than a "Moral Philosopher." He came to die, to taste death for every man. Our God is a Father of mercy and eternal love, but he is a God of righteousness and justice. In dealing with a sinful, depraved humanity, a lost world, God must have respect for all the essential principles of his holy nature; otherwise, he could not be God. Philosophers may philosophize about sin, but only God has a cure for it. Socrates said: "God may forgive sin, but I can't see how he can do it." In a very true sense Jesus died to reconcile God to man, for had not Jesus died, the sin problem would not have been solved. Paul clears this matter when he said: "For if by one man's offence death reigned by one;—for as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. For all have sinned and come short of the glory of God. For when we were without strength, (without hope, for man is helpless within himself) in due time, Christ died for the ungodly."

### GOD'S CHARACTER REVEALED.

If Christ had not died, God's holy nature, his eternal love could not have been expressed to a dying world. God's creation sinned and God had to do something about it. Our modern world no longer stops when we cry out: "Man is a sinner, he has broken the heart of

### RADIO MALE QUARTET



W. Doyle, F. Leichhardt, J. Brookshire, H. Webb

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Each Week day morning from

6:00 to 6:30, Central Standard Time

Each Saturday morning there will be a discussion of the Sunday School Lesson by some prominent Sunday School teacher in Kentucky. Be sure to listen in.

These programs are heard over WHAS, Louisville, Ky., 820 Kilocycles.

his Heavenly Father; he is on the road to destruction and eternal punishment awaits him." The Cross has largely evaporated from modern preaching as a fact of sin. The cross is no longer depicted as the heart-break of God over lost sinners. Calvary is our ultimate appeal to the mind and will and mercy of God for sinful men. God believed that, in spite of the strangeness, the ugliness of the cross, and its seeming folly, the sinner's heart would answer to that Love revealed and manifested at Calvary. The Cross must ever remain as the supreme manifestation of divine Fatherhood.

### RECONCILIATION THROUGH LOVE.

"God was in Christ, reconciling the world unto himself." Love and law alike are rightly known only through the cross. Men must look at the Cross to see the sinfulness of sin and its law of death. But man must also look at the Cross to see the heart-beat of God's eternal love. Our gospel must be more than the fact that Christ is good, beautiful, wonderful and our example. If I am reconciled to God, if salvation becomes personal and redemptive, Christ must be my sacrifice. He must bear my sins in his own body on the tree. Paul writes: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." I do not see how we can improve upon the Divine method for the forgiveness of sins. If this world, which we have so messed up, is to be saved and reconciled to God, we must implore his plan in our evangelism, Christian education and missionary program.

### NEW LIFE IN CHRIST.

A victorious life, spiritual power, effective and fruitful Christian living comes out of an inward fellowship with Christ. Christ not only died to save us from our sins, to reconcile us to God, but to cleanse and purify our reconciled hearts and empower us to live and to witness effectively for Christ. Our day will tolerate the "vaguely religious," but will welcome the genuine, the definitely Christian. Since Christ hath reconciled us to God the Father through his indwelling Presence, shall we not open our hearts to the

full coming of the Holy Spirit? Christ's power lies also in his cross—"I am crucified with Christ, nevertheless I live" . . . "I live in triumph, Lord, for thou hast made thy triumph mine."

### Pearls of Truth.

It is poor happiness that anyone gets by making somebody else miserable. However, it is better to be the one made miserable than the one who gets the happiness, for it lasts but a little while and then turns to bitterness.

"For God so loved . . . that he gave." (John 3:16). The great test of a man's love is what he gives, just as God's love was shown the world by giving his only begotten Son to die for us. If we love God we give our best to him in the service of mankind. We give our best in time, talent, strength and means. To withhold our best proves that we do not love God and humanity our best.

You have never seen a stingy Christian. You have seen lots of stingy churchmembers, people who claimed to be Christians, but that isn't Christianity. Christianity not only gets into a man's heart and soul, but it reaches into his pocket and makes him liberal with his earthly substance. One of the strongest proofs in the world that a man is not a Christian is to see him close his pocketbook to needy humanity, and to the Gospel of our Lord Jesus Christ.

"Let your neighbors have the blossoms,  
Let your comrades wear the crown;  
Never mind the little setbacks,  
Nor the blows that knock you down.  
You'll be there when they're forgotten,  
You'll be glad with youth and dawn,  
If you just forget your troubles  
And keep cheering someone one."

When you sell your character for money, or for momentary pleasure, you are selling out very cheap. "A good name is rather to be chosen than great riches." (Prov. 22:1). Are you getting great riches for your character when you sell it? Even if you were getting millions of dollars for it, I had rather have character than riches. God says it is worth the most, and naturally we should want that in life which is of the greatest value. You can't take one dollar of your money with you when you leave this world, but you can take character with you.

"He crowns himself with laurels rare  
Who crowns his fellowman,  
By helping him in life to bear  
His cross the best he can,  
And live to bless the world about  
With faith and hope and love,  
And cast the gloom and shadows out  
And please our God above."

WALTER E. ISENHOUR.

### RED LETTER GIFT BIBLE

We have been fortunate in purchasing a large quantity of a very attractive Red Letter Bible with good bold faced type, pronouncing, a large number of illustrations, 64 pages of Bible helps. It also has a presentation page and it is very attractively bound in a good quality of flexible moroccol, stamped in gold and very neat and attractive in style. It will make a beautiful gift for some child at Easter time.

We offer this Bible at \$1.25, postpaid. Order of Pentecostal Publishing Co., Louisville, Ky.



## Adventures In Evangelism.

BY MAJOR WESLEY W. BOUTERSE.

The Salvation Army Louisville, Ky.

Death Row! A place where those horrible criminals go that you read about! Those awful people whose names blaze across the front pages of our newspapers because of their terrible deeds! Death Row! It is so far away from the world in which we live that it must really be another world.

Death Row! Did you ever stand there and look in at those men? I did last week! Strangely, they didn't look like horrible criminals; they looked like the high school boys that I see every day while driving down to my office. Their faces were much paler, and their smiles wan, but they didn't look the part of terrible men; they were just young men looking at me through thick bars and a steel screen.

My wife, two other Salvationists, the prison Chaplain, and the Warden were with me. We had come for a religious meeting. I didn't have a set speech. Somehow, no set outline of ideas seemed to come to me when preparing for this meeting. But, here we were. And it seemed that the most appropriate thing that I could think of was in John: "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

There was no question about them being condemned; they were all murderers, those young men behind the steel screen. The story of their deeds would make your blood run cold. The jury, the judge, the public all condemned them. The state demanded the life of each, that's why they were in Death Row.

Condemned by all! All? Yes, all but Jesus. He didn't come to condemn them, but to save them. If ever the gospel of Christ should work, it should be here. What a place! What a congregation! And what a gospel!

We played and sang a few hymns, read the Scripture, prayed and sang again. Then the Chaplain called upon each for a personal word. It might have been a pastor calling upon his faithful deacons for a word in the Wednesday night prayer meeting. But it wasn't; it was a minister calling upon seven murderers to tell of what God had done for them. They all spoke but one. Each one confessed himself to be a sinner, and praised and thanked God for his pardon and forgiveness. Every day, the Chaplain told us, they had prayers unitedly in that block of cells! A daily prayer meeting on Death Row; it was a strange thought to me. But here they were, all giving witness to the Salvation of Christ.

There was a man in the first cell that was scheduled to die the following week, in just ten days. He had recently become quite well known to the newspaper reading public. He was Sylvester Warner, the famous "forgotten man" in the Kentucky State Penitentiary. Almost five years before a governor had given him a temporary stay of execution. The governor had gone out of office, someone overlooked the expiration of the stay, and there he had languished for five years in this cell. He was a boy of twenty-three when he first entered that cell, now he was a man of twenty-eight. The "forgotten man." During those five years he had seen twenty-five men pass through that door there across the hall, and heard the droning of the motors that sent the current through their bodies. But he had been discovered and the date had been set for his execution, Friday, Feb. 10, 1939. He had asked the Salvation Army Captain who regularly visits the prison to go with him to the electric chair.

After our little service, the Warden told the condemned that the law gave him the privilege of having three of his friends, in addition to his spiritual advisor, accompany him to the chair. It was nearing the time for

him to make his selection, so that these friends could be told and the preparations made to come. As I passed his cell to leave he said, "Major, would you go with me that night? It will be tough on you, but I might need some help."

Would I go with him? I had never witnessed an execution. Just a few moments before I had been taken into the actual death chamber; there was the electric chair in its stark ugliness. It had already taken 102 lives. Sylvester Warner was to be the one hundred and third. Would I go with him? Here was a chance to see whether the Gospel which I had been preaching to others would sustain me. "It will be tough on you," observed Warner. Tough, probably, but here was a man about to die, who asked of me, a total stranger, to walk with him as his friend and comfort him in that hour. Yes, of course I would go. Christ died as a criminal. He comforted a man who died with him as a thief. There surely was strength in his Word for a time like this. Warner smiled faintly and said, "I sure would appreciate it."

All that next week I must think of something to say to a man about to go into eternity. He had confessed Christ as his Savior; now he must trust that Christ to give him strength to take those few steps, sit down in that chair, and allow himself to be strapped in. He must face death as a Christian believer. And I must find something to say that would be of help to him. And I must not falter myself. If Christ could help this forgiven murderer to face death unafraid, he must also help me, his minister. Here was the test for both of us.

It happened that the following week was a busy one for me. I didn't have much time, in the press of business, to think through what I was going to say on that night. The days slipped by, I must trust the Lord for his guidance in the matter. "Lo, I am with you always, even"—I believe in the death chamber.

The week passed quickly. The Captain and I drove the distance through the night dreading the gruesome ordeal. It was just 9:25 P. M. when the Captain and I pushed open the big door at the entrance of the State Penitentiary. A storm was brewing, and the wind whipped our coats around our legs as we slipped into the comparative comfort of the great stone edifice. Immediately we made our way down the long hall toward the great steel bars that formed the entrance to the prison. A guard called from behind those bars, "Your friends from the Salvation Army are here." Immediately the Chaplain came out, obviously very much overwrought. "You're late," he said, "I was afraid you were not coming."

Somehow it didn't seem appropriate to make the trivial excuse that accounted for the cause of our tardy arrival. "I've just been down and had a service with him. If you don't mind, I think we'll go down again—right away." A guard was turning the key that locked that great steel door behind us; the Captain and I were "in." A turn to the right; another, this time a solid steel door, a guard turned the key, we were in a dark corridor. The Chaplain knew his way and led us forward through other doors and now along a long cell block. Other silent guards standing at their vigil looked at us without a word. The wind was now blowing a gale; it moaned and shrieked outside those walls. Two colored men sat in one corridor under a dim light, silently smoking. Past other cells, now we were standing, waiting for another guard to unlock the door that would admit us to Death Row.

It was 9:35 P. M., February 9, 1939. We were about to face the man who had just two hours and a half to live. We had come at his request. He had said to me, "This may be tough on you, but I may need your help." I was there with the Captain to render this help. This was no time for a "service" as

such. The man must be strengthened by the comfort of the Gospel; this was the time to see if it was possible to "rejoice in the Lord." How would he feel? How does a man respond to spiritual truth two hours and a half before he is to sit in the electric chair?

The door was swinging open, down a short flight of steps; he was in the last cell. (Continued next week)

## REQUESTS FOR PRAYER

Prayer is requested for an old man 78 years of age who is earnestly seeking to be saved. He feels he has sinned beyond forgiveness, but pray the Lord to lead him into the light of salvation.

Please to pray for a Methodist minister who has serious nervous trouble, that his health may be restored.

A Mother requests prayer for a son that he may be converted and live a Christian life.

A Father asks prayer for a son who is addicted to the cigaret habit, that he may be saved.

Mrs. M. L. R.: "Pray for our family that they may be saved; and for my husband to be healed."

Mrs. S. W. P.: "Please to pray that my husband may forsake sin and come to Jesus; also pray for my daughter to be saved."

## The Girl of The Listening Heart.

Just the book to charm and hold the girl until she has read every word of it.

Betsan aspires to become an authoress, but she chooses to write for the popular magazines instead of heeding Jimmy's advice to write helpful stories for the Sunday school magazine. She has many ups and downs, goes into worldliness and sin, but Jimmy stands by, praying for her to be a girl with a listening heart. After an automobile accident, Betsan surrenders her life to Christ and becomes Jimmy's wife. This is such a very helpful religious story, just enough romance to make it interesting, that it will delight any young woman or girl.

"The Girl of the Listening Heart." Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Kentucky.

## They Buried A Brewer.

Columns filled the papers. Throngs filled the streets. Ecclesiastics crowded the sanctuary. Politicians and townsmen of high and low degree had their calls of condolence properly inscribed in the news of the day. It was like the death of Dives. Everyone was there but Lazarus. He had died of his sores. If fifteen thousand attended the funeral, there was an even larger company that did not arrive. Many of this larger crowd were already dead of alcoholism. Some were murdered by people inflamed by drink. Some were in asylums, driven there by the madness brought on by drink. Some, not dead, were too sick to come. On hospital beds, with various and loathsome diseases, they heard the name of the great brewer, but their thoughts about him and his product were not laudatory, and so were not printed. Other thousands missed the exercises because they were so poor. Not a shirt to the back, they were in no condition to be seen on the big avenue or in the costly cathedral. Poverty due to drink kept them from attending. Yes, it was a great affair.

They buried the brewer. His predatory path was strewn with money. He made sport for the people, and increased their thirst so they would buy more drink. Poor Lazarus was dead and was tenderly carried to Abraham's bosom. Nothing is said about his earthly obsequies, but, being a beggar, we may guess that they were short. Dives also died and was buried. The Lord is brief in his word, but we may be sure that Dives had a big show, but the Lord was not interested in it, because he was not in it. His eye was on Lazarus.—The Presbyterian.



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(Continued from page 1)

many of his professors are not only atheists, but they hate the religion of Jesus Christ, the teaching of the Holy Scriptures, and that hatred is manifested in classroom. Perhaps he is invited to join some blasphemous organization; perhaps he falls in with the most immoral group where chastity is practically unknown; where the bridle is pulled off the lower lusts and he is shamed out of any timidity or hesitation he may possess, and encouraged to go recklessly into the debauching of his character.

This picture is by no means overdrawn; this is the heritage of multitudes of young people in our land today; many of them have never heard an earnest sermon on the new birth; the only thing they knew of Jesus is that he had a birthday, which means Christmas, Santa Claus, presents and carousals. They grow up without any knowledge of the fact that there is coming a judgment day and they are responsible for their actions. We have thousands of young people whose parents were divorced, and they are humiliated by the charges brought by their fathers against their mothers, or the reverse. Statistics reveal the fact that every seventh marriage in this country is broken up in divorce courts; that means thousands of young people who have not well regulated homes; no kindly father, loving mother and a well regulated family circle where all of the influences conspire to suggest and cultivate the nobler instincts and aspirations.

Take the children of the better homes, who have fathers and mothers; they grow up in Sunday school, attend church, are educated in church schools, but it is quite probable that they have grown up under influences and teachings in Sunday school and from the pulpit which becloud the mind and cultivate the tendency of unbelief rather than the development and strengthening of vital faith. It is quite probable that their young life is spent seeing only the formal side of religion; never have attended revival meetings or heard the earnest preaching of that gospel which is the power of God unto salvation. It may be their mother is devoted to bridge parties and spends more time playing cards than attending prayer meeting. It may be their father plays golf Sunday afternoon. There are vast numbers of young people under this kind of

influence; they have not been brought under any spiritual teaching or association that has made them to understand and feel the necessity of a new birth. The trend of their lives, untaught or quickened by saving gospel truth, is toward the world with its pastimes, pleasures and those excitements that are demoralizing in their influence rather than sobering.

We hardly have a monthly magazine published in this country that will not advertise liquor and cigarets in the most attractive and fascinating way, intended to get attention and awaken in young people a desire for these things, so debasing in their influence. It is impossible to describe the volume of literature, detective stories, honest confessions, the wild west, and tons of stuff that are utterly filthy and degrading in their influence, and yet offered in an attractive style.

Much of what is supposed to be religion among young people is utterly without any hint of salvation from sin; or a new life of consecration to Christ in the service of humanity; that new life which is brought into the heart by repentance and faith in Jesus; the joys that well up in the hearts of those who are truly the Lord's. Millions of our young people are strangers to all of this that really counts in the building of Christian character, where there is holy purpose and strength to resist the popular temptations of our times, and to stand, like Daniel, in Babylon, for conviction and righteousness.

I have lived long enough and been about the world in its various classes of society sufficiently to know that young people, all the way from the slums to the wealthy and luxurious, if they can hear, under favorable circumstances, the gospel of Jesus Christ, they will give ear and be led to repentance, to saving faith and, under the proper influences, can become strong in the Lord, and in the power of his might. There is nothing finer in this nation than those young people who have had gracious influences and proper teaching, who have been born of the Spirit and are consecrated to Christ and are giving their lives joyfully to the service of their fellowbeings. The only hope for this world, with its young, its middleaged, and its old, is the gospel which is the power of God unto salvation, but it is powerless if not preached and lived; if it is proclaimed with earnestness from lips that have been touched with a coal from off the divine altar and a heart all aglow with love to Christ and humanity, the people will believe and be saved.

If there was ever a time when there is great need for the preaching of the gospel by those of experience and its power to save, that time is now. May the Holy Spirit come in his power upon the ministry in the pulpits of this nation; then they will be able to deliver a message that will turn the tides of wickedness and bring millions of our young people to Christ, touch and bless people of all classes, young, middleaged and old, and bring in a new era and give grounds for hope for the immediate future of our country.

### Excessive Taxation.

We hear much complaint from every part of the country, and all classes of people who have any taxable property, that the various, and almost numberless, taxes are of a character, that not only drain any profit that may have accrued from property, but turns ownership of property into a burden almost too heavy to be carried. One way to bring about socialism of a dangerous brand, with dictators in control of the people, is to pile up taxes until no one can own property.

I happen to know a friend in Louisville who owns a very nice residential building; it rents for a fairly good price; loans from the government and the great building program that is in operation, however, very noticeably cut down income from rental property. By the time the state, county and city taxes are

paid, fire insurance secured and various repairs made, which are always necessary, this property upon which the owner depends for a living, becomes a burden or obligation, rather than an asset.

There is a general feeling among the people that there are many grafters in office; that men seeking office are reckless in the use of money, and in the promises they make to those who promote them, and that when they get into office, in order to meet their promises and remunerate their friends, they pile up robber taxation upon the people; that they become regular grafters; that they create offices in order to give appointments to members of their family, and those who assisted them in securing places of power, and that this sort of thing finally creates a burden beneath which honest people stagger and are crushed.

Conscienceless men in power can pile up taxes until there can be no individual ownership and people can be driven into a state of socialism or communism, where the individual is lost, personality is practically destroyed, liberties are gone and the people are under the domination of merciless dictators who, greedy of power, will lead the people from bad to worse until any protest or objection means a firing squad between dawn and sunrise.

There should be organized in villages, towns, county seats, and city, bodies of good citizens, regardless of political affiliation, or religious convictions, who will stand in defense of the people, regardless of politicians. It is possible for a party in power to create offices that are unnecessary, and put their friends and followers into such offices, and then tax the people beyond reason in order to support their supporters, to keep them in power.

In recent years men have become very bold in the manipulation of classes of people and public monies to secure office, and the standards of morals have become so low that this sort of thing can be carried on in broad daylight with little or no protest. Those who do protest can be abused and ridiculed as lacking in patriotism and devotion to the best interests of all those who constitute the population of a state.

I have noticed in the public press that a new governor of Ohio is turning out of office more than a thousand people that seem are really of no use; the offices have been created and men appointed to them simply that they may receive large salaries which are taken from the people in ever increasing taxation. If this new governor of Ohio should be found to reappoint his own followers to these offices made vacant by those whom he has dismissed, it would appear he would be a politician rather than a statesman; but it seems he is doing away with these offices that have been unnecessary, putting a drain upon the people of hundreds of thousands of dollars.

In the mind of this editor, the time has come when the people should subject politicians to careful scrutiny, and when they are found to be spending the people's money uselessly by creating and putting their favorites into offices on high salaries, they should be relegated and driven out of office as dishonest shysters. It has been said again and again, but is always true, that "the price of liberty is vigilance."

### Notice!

The National Association for the Promotion of Holiness will hold its 72nd annual meeting at Asbury College, Wilmore, Ky., April 11-16. Entertainment one dollar per day. A great feast of good things is in preparation for this convention. We are observing Tuesday, April 11th, as a day of special prayer. We invite all holiness groups of every name and denomination to unite with us in their respective places of worship mak-



ing April 11th a day of united prayer on the part of the holiness people of America. Let us pray for a revival; let us pray for the nation; let us pray for the world.

C. W. BUTLER, President.

(Continued from page 4)

of Calvary Baptist Church, New York, stood like a John the Baptist in that great city denouncing the evils of the times and the extravagant way of living among the majority of people in that metropolis. A theatrical producer had endeavored to defend the morals of the stage in reply to which Dr. Straton said: "There is no use trying to heal the cancer of sin with soothing syrup. It is idle to sprinkle cologne water upon the putrid iniquities of a rebellious race. To counteract the appalling looseness and rottenness of the times every real preacher must be a sensationalist, because religion is the most revolutionary measure ever given to earth."

"With ten millions of the human race rotting in untimely graves because of humanity's sins and war lust, and with such a saturnalia of crime and vice and shamelessness as society has never known before, surely some preachers are needed who will dare to speak the truth at any hazard—yes, some who will cry aloud and spare not, even though they are quartered in the streets and nailed to a cross."

"We have reached a pass where messengers cannot step from a newspaper office into an automobile waiting directly in front of the door without being robbed of thousands of dollars. Peaceful merchants are murdered in their open shops. Many of the playhouses are so foul that our children cannot walk the streets without confronting veritable traps of hell, the vileness of which is reflected even upon the billboards. Our young men and women are jazz wild and dance crazy. Our school girls even, are poisoning themselves by smoking cigarets. They have forgotten to blush and are being taught that the smart thing is to use the lipstick and paint pot and to swagger at least a little bit."

"A condition of undress that would formerly have caused a raid by the police even in the tenderloin, now is the accepted style in the hotel lobby, theater, ball-room and even in the streets. The flapper has taken the place of true femininity. Contemptible little dogs are in the arms of wives instead of babies. The marriage vow is being thrown aside like a scrap of paper. Our American home life is being broken up by a thousand outside attractions. The Sabbath day is being desecrated. The very foundations of our modern life seem at times to be trembling."

Such is the opinion of a man who lived in the midst of high and low society and saw men and women of every description and cult. And the sad part about it is, that anyone who knows anything about world conditions in society have to confess that the picture is not overdrawn.

A newspaper man was asking Dr. Morrison recently what his solution of the young people problem was? He replied that he could no more solve the problem of our young people than he could solve any one of the other great problems confronting us. We may debate as to the cause of the frivolity, immodesty, and daring stunts of our young people but that does not settle the 'How' we are to remedy the situation.

To be candid, I do not think there is any one thing so responsible for the crimes committed in this our day, as the immodest way our girls dress; and not our girls only, but mothers and even grandmothers, dress like teen girls. We see things today that would have shocked us ten years ago, yea, even five years ago, and who knows that it will grow better later on. We were informed that in two counties in a certain state 5000 girls were under treatment because of fast living. This, we presume, is but a sample of pre-

vailing conditions in other states.

Mothers, you who have girls, remember that you will be held responsible for their immortal souls, insofar as you are able to check their wayward careers. Don't let them get into society too early, before they know something of how to deport and protect themselves against the insinuations which shall meet them down the road. You will need the Lord's help and counsel, in using your parental right to direct the path of your child until she is able to choose for herself.

Ministers can help greatly in the solution of this sin problem by preaching mightily against that which destroys both soul and body in hell. Brother, you may have to suffer for any attack upon sin here but remember that it were far better to bear the reproach of the Cross here and to feel you have not failed to declare the whole counsel of God, than to have to face the God whose word you have kept back from the people and the people whom you have coddled in their sins rather than lay the axe to the root of the trees. Think on these things.

### Prohibition Did Not Fail.

Wet commentators preface any discussion of the liquor traffic today by reference to the "failure of prohibition." Prohibition was a political failure because it could not hold a national popular majority in active support. It was a political failure because it was never sincerely supported by any political party. It was a political failure because, even when it had the allegiance of a vast legislative majority, it was being sabotaged by administrative treason.

It was a failure in the sense that while it was still in the Constitution of the United States, criminal violation was effectively organized and manifested in intolerable, incidental characteristics such as gang warfare.

Socially, it was not a failure, despite the fact that it was never given half a chance by the politicians. It closed 177,709 saloons. It decreased drunkenness approximately 77 percent. It decreased alcoholism to the lowest point in history. It decreased alcoholic insanity, drunk-caused crime and motor fatalities. It gave the country its greatest period of prosperity. In the words of the Wickersham Commission, it "increased production, increased efficiency of labor, increased savings, decreased industrial accidents and demands upon charitable and social agencies." It was not a failure. It simply brought to light a deadly infection which is causing the failure of all government, just as a stain reveals the germs which prey upon the human body. The casual reference to prohibition as a "failure" is an assumption, not based upon facts, and an insult to the intelligence of the people.—Clip Sheet.

(Continued from page 5)

out his Christian life, and his language indicates that he esteemed it would require the state of Christian Perfection and beyond that the utmost diligence and vigilance upon his part to insure it: "If by any means I might attain unto the resurrection of the dead."

Beset as we are by wiles and devices of him that is bent upon our defeat, subjects, as we are, of that weakness of the flesh concerning which the Savior admonished his chosen three disciples of their liability to temptation; and envisioned by a world that is on its way to death, our probation instead of being either ended or relaxed is at its most sensitive and strenuous stage, as we would 'press towards the mark' for the prize of the high calling to a place and part in the first resurrection. Of this, the Lord from heaven has spoken thus: "Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ and shall reign with him a thousand years." (Revelation 20:6).

To be duly panoplied for this last lapse of our probation we are consigned a light weight armor; that which would be adapted to the footmen couriers in a warfare. A single object in life: "The hope of salvation" as our 'helmet', faith in God, and love for mankind as our breastplate.

Neither 'drunken' with the passing pleasures of time, nor 'sleeping' as if the 'work' or the 'warfare' of life were over, but 'sober' as those who are "children of light and of the day."

The rising sun of our Nature morning is no more leading to the glory of the Meridian's splendor than the light of our this day of grace is focused upon and leading toward our Resurrection from among the dead.

Our hope of this is the morning star, too, of our nights of trial, test and temptation. And hope itself has its contingencies to the very ending of the race. We must never lose sight of the fact that part in the first resurrection, or place in the rapture of saints is the summit of Christian anticipation and prospect.

And it is because of the perils yet in the way thither, we are bidden of Christ himself to "Watch and pray always that we may be counted worthy to escape all these things, and to stand before the Son of man."

Paul was not yet absolutely sure of it when he wrote the third chapter of the Philippians. Though 'perfect' in consecration, in faith and in love, he counted not himself to have attained, nor to have apprehended that for which he had been apprehended of Christ. And the resurrection from among the dead was still to him an unguined prize for which he was yet striving to reach the mark.

But when he wrote his farewell to Timothy (see 2 Tim. 4:6-8) the warfare is over. "I have fought a good fight." The race is ended. "I have finished my course." He has been kept from heresy and from compromise. "I have kept the faith."

And he is now sure of his crown. So says he will all we be, if we keep the love of his appearing as the bright and beaming star in our bosom.

### EASTER GIFT BIBLES

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Dr. Peter Wiseman's little booklet on "The Master's Masterpiece on Prayer" is an excellent exposition on Luke 11:1-13. His presentation is thoughtful and scriptural. His thinking is clear-cut, and his expression is concise and meaningful. To digest this will aid any Christian in his prayer-life, and any minister in preaching on prayer.—Chas. Wm. Grant, Frankfort, Ky.

"The Master's Masterpiece on Prayer." Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

### Dr. Ridout's Schedule.

Uruguaiana, Luiramento—March.

Buenos Aires, Argentina.—April.

Forwarding address till March—Care Colegio Americano, Rua Independencia, Porto Alegre, Brazil.



## OUR BOYS AND GIRLS

IN BEHALF OF YOUTH.

Dorothy Arnold.

Did you ever hear a soured old man or woman make degrading remarks about our generation? Of course! We all have, and not one remark but many, and not always were they soured old people! And say—didn't it just make your blood boil?

I have often wondered why this should be. I pictured to myself the young people I knew. Certainly there was nothing so shocking about them. Why, I didn't know any one who wouldn't help his elder across a busy street, pick up spilled groceries for a crying lad, or even say, "Please Mam," and "Thank You, Sir," when occasion demanded. I see young people every Sunday going to church. I listen to college students defend the teaching of Christ and the plight of the Hebrew nation. I see youth taking weighty books from libraries and reading them. I hear good music discussed in intelligent tones. I see serious matters being taken as seriously as they are in reality. I hear of youth movements throughout our land. With optimistic eyes and ears I view the ambitions of fellow classmates.

Again I wonder! Why, why this continuous slander upon youth? Is it possible that we really are so bad? Are we to blame for the blackness of world conditions? My loyalty to youth protests and with just cause.

Many parents have been heard to mourn about the problem of liquor in connection with their sons and daughters. But let us remember that when the 18th Amendment was repealed in 1933 it was not by youth, but by adults of voting age.

Recently I heard a woman tell of a little incident which provides much food for thought. It seems she had gone out to mail some letters about eleven o'clock at night. As she was returning home she passed a beer garden and much to her consternation a small laddie, about three years of age, came out of the door of that place of vice and started playing in the snow. Is it the fault of youth that at an hour when all babes should be abed a little boy should have to wait for his drinking parents to come from such a place? No. It is not our fault.

Is it our fault that unemployment exists on every hand? We are not running the economic system, nor the capitalist system. Strikes are not the result of our scheming and cunning planning, for we have no authority in the commercial world. Certainly we cannot be blamed for the poverty that exists in our own city nor is it our responsibility that hundreds of boys and girls are denied the privilege of an average education for lack of proper clothing.

Are we to blame for the armament race in Europe today? Do you know that in 1929, the year of prosperity, the increase of broken homes was so rapid that there averaged one divorce every two minutes, in the United States? This cannot be laid to us.

The Literary Digest says, "If the decline in the birth rate continues unchecked, it means the extinction of western civilization within a few decades." And Dr. O. E. Baker of the United States Department of Agriculture predicts that if the present trend of depopulation continues there will be no children at all by 1970.

Another alarming factor is related by the Literary Digest. American nudists increased from 2,100 in 1933 to 130,000 in 1934. Can a 6,000 percent increase in nudism be the fault of youth? We are not to be blamed for these "Trends Toward Chaos!" We are to be pitied.

Rev. Arthur P. Sigpiehl says, "We cannot expect more from our youth when they are taught in school the animal origin of man; when they hear God's Word ridiculed in our schools and churches and when the family al-

tar is almost forgotten." Again I wonder! Why, why this continuous slander upon youth? And then I remember something else! I remember that I move about in a comparatively small world. I remember that my parents have sheltered me and secluded me from the run of the majority. I realize that my friends come from the same kind of environment; that we have continually had the protection of loving parents and good home training; that we, in a word, constitute but a tiny fraction of the corrupt youth that everyone is raising eyebrows over. And I resolve to open my ears and gain new theories about youth and to see if perhaps my loyalty could possibly have a fanatic edge.

With this new focus in mind I was amazed almost immediately to note some disagreeable traits in young people. With misgivings I saw boys and girls of a tender age pull out cigarettes and light up to puff their cares away. I overheard a girl telling of the great amount of beer she had consumed at a wedding—telling it, mind you, with boastful pride. I was sitting in the luncheon room one day with some boys and girls when some one asked the question of the others, "Are you going to celebrate Christmas on Sunday or Monday?" One young man gave his response: "What the heck, I'm going to celebrate it both days. I'm out to have a good time and that's all that matters." I relate these incidents with misgivings. Perhaps these are some of the reasons that youth is condemned—and yet, I am not satisfied that they justify the condemnation.

Nations do not spring up over night. A strong, cultural civilization is the work of centuries with many leaders. Its downfall is just as gradual. It is the same with individual humans. It is absurd to think that every child born since 1917, that is, every youth 21 years and under, was born with a lower morale than those born in 1910. No, the younger generation today did not develop a modern trend all its own. Perhaps we do possess a "good time is all that matters" attitude, but if we observe closely we will notice a touch of this characteristic in our parents and even a tendency towards this in our grandparents. This is the inheritance of generations past. It is the result of the most progressive stage in mechanical and industrial inventions in the history of the world.

The Renaissance is remembered as a great revival of learning. But it was a revival, a re-awakening, and the greatest new fruit was the discovery of America. That marked the greatest step in a new age which has come to move so fast that human minds cannot grasp it and in its blindness accuses youth.

The cotton gin, the steam engine, the locomotive, the automobile, the airplane—all followed each other in rapid succession. Commerce, trade, and social transportation move as rapidly as invention permitted. There seemed to be no limit to this new era of need. Life moved faster, faster, faster until now it is going back and forth like a shuttle in a sewing machine, leaving the spectator dazed if he gazes long. Man has become so self-confident, he relies no more on super-strength; in short, he has forgotten God. It would seem then, that we, the youth of today, are the victims of a strange age—when mind wrestles against mind, power against power, force against force, life against life, as never before.

The following is taken from a book named "Lost Generation," written by Maxine Davis on behalf of youth: Quote: "Our young people are products of a psychopathic period. Boys and girls who came of voting age in 1935 were born in 1914. Their earliest memories are of mob murder and war hysteria. Their next, the cynical reaction to war's sentimentality and

war's futility. Their adolescence was divided between the crass materialism of the jazz 1920's and the shock of the economic collapse. In effect, they went to high school in limousines and washed dishes in college. They have seen us abolish heaven and outlaw hell. They have watched us set up money as a god, and then watched that god topple. They have seen us distribute fame as generously to Al Capone and Huey Long and Mae West as to Woodrow Wilson and Einstein and Jane Addams. They have seen poverty and starvation overtake men and women who have rolled steel and stood behind counters and kept books faithfully all their lives. And they have read of a lame-brained heiress literally tossing away millions. They have seen people who wanted to work—and could not—and people who did not want to work—and would not—living on the same level of government bounty.

"They have seen instances too numerous to recite which they conceivably interpret as a denial of all the traditions and principles in which Americans have been born and reared. What has all of this done to them? What does it portend to us, to the United States of America?"

Again I say, we are the victims of a strange age but our make-up is little different from that of our pilgrim ancestors. Are our children, and their children, to be the aftermath of this chaotic age? God forbid!

I believe in Youth. I believe that we are worthy of higher recognition than is being generally given to us. I believe that we can accomplish things which have been merely dreamed of heretofore. I know we can shake off this shadow hovering over us, if we but put our feet into new footprints and set our faces toward a new horizon, "forgetting those things which are behind, and reaching forth unto those things which are before." Phil. 3:13.

Youth, I present you a challenge. Let us prove in word and action that we are overcomers, victorious in all circumstances. Let us repave the Road of Life for our posterity. Let us win America back to God.

Dear Aunt Bettie: Will you let a girl from Sugar Grove, Va., join your band of boys and girls? As this is my first letter to The Herald I would like to see it in print. My birthday is Nov. 6. I am 31 years old. I have dark brown hair, blue eyes and fair complexion. I go to Sunday school. I belong to the Methodist Church. My pastor is Rev. W. S. Vernon, and we like him fine. My Sunday school teacher is Mr. E. L. Pough. I like to attend Sunday school. I love my Sunday school teacher. I would like to have pen-pals, so let the letters fly to Nellie Sexton, Sugar Grove, Va.

Dear Aunt Bettie: It has been six years since I've written to your page. I wonder if any of The Herald readers remember my name? I am still caring for my aged mother, but I get to attend the morning church services on Sundays. I go to the Methodist Church of which I am a member. The service is spiritual enough but seems that some are only formal. God wants us to love him and worship him in Spirit and in truth. I go to him as I would an earthly parent for the things I need, only with more faith for earthly parents can't always give us the blessings God can give. I write poetry. Does any one remember my poem "Confidence" that was in The Herald six years ago? I want some real earnest Christians to write to me as I'm rather shut-in. I don't have very much social life so some correspondents who really know God would be appreciated. My life has been sad indeed. It would make a great story. Yet I have much to be thankful for. I want all to help me pray for a friend for whom I am burdened. Haven't known him long. Seems sweet and kind, but unsaved, I fear, as he smokes cigars. I covet his life for God. I praise God for full salvation. He is my righteousness, wisdom, sanctification and redemption.

Ora Audrey Curd,  
218 Dale St., Oakland City, Ind.

## Gospel Tents

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"The Finger Prints," by Dr. William Orr. 128 pages. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.



## FALLEN ASLEEP

DEAN.

Mrs. Samantha Lyle Dean was born September 22, 1860, and passed away June 29, 1938, at the home of her daughter, Mrs. Outler Poole, near Rockmart, Ga. She was married to James Josiah Dean, Sept. 23, 1877, and to this union five boys and nine girls were born; one, with her husband, preceded her in death.

She was laid to rest in the Yorkville Cemetery to await the resurrection morn. Rev. M. M. Brackman conducted the funeral. She was a devoted wife and mother, a true Christian having given her heart to Jesus early in life. She was a member of the Yorkville Methodist Church. Our home is so lonely since she went away, but we are looking forward to that day when we shall meet again.

Her daughter,  
Mrs. Outler Poole.

MEANS.

The death angel visited the home of A. P. Means, February 14, 1939, and took him to be with the Lord. Five years ago, the same month, the death angel visited his brother, J. F. Means, and took him to be with the Lord. He has only one brother left, S. O. Means, of Louisville, Ga.

One sad and lonely night, dear Uncle passed away, but before he slipped away he heard Jesus say, "Come, repent and trust me, for there is no other way."

He trusted him and started in the right way. He said, "All my bitter grief and tears will not pay for my wasted years." He was happy his last days on earth. He ran his earthly race, but left us here to mourn, and while we shall miss his face we know God knows best.

The funeral services were conducted at the Waldens Methodist Church with the Rev. J. W. Cranshaw and Rev. C. F. Barton officiating. Uncle Ace was 46 years old and his home was in Greenville, S. C. He died in a Columbia, S. C., infirmary. He is survived by his wife, Mrs. Blanche Means, and eight children, all of Greenville, S. C., one brother, S. O. Means, and one sister, Mrs. Grover McFarlin of Toccoa, Ga.

Loutrall Means.

## LETTER FROM REV. WILLIAM E. SCHUBERT.

On Board the Omi Maru, Nearing Shanghai, Dec. 13, 1938.

My dear Parents:

Martha, Lois Ellen, Mary and I came down from Kuling three days ago with the party that were evacuated by the British and American naval officers with the co-operation of both Chinese and Japanese military officials.

We had a lovely day, in fact the weather had been fine for over a week so we could wash clothes, sun things, and pack both what we took and what we left. Saturday broke bright and clear and warm, Dec. 10, and we started down the mountain, with four carriers and a chair for Martha. We brought our best winter clothes and some others, our best all woolen blankets and sheets, our steamer trunk, a good lunch, enough for two or three days, which however we did not need, two thermos bottles of Kuling water. We brought our table silver and our best table linen, and our most important personal papers and enough money to get to Shanghai. We had sold all our groceries, etc., which we had laid in for the winter. We left rice for our servants, enough for six or seven months, as they stayed, having three children, and they will watch the house, with our three or four trunks, books, files, etc.

We trust all will be well with them, though the Japanese say they plan to advance to Kuling soon and may bomb it, but our servants refused to go earlier when they could have gone via Nanchang. Now no Chinese are allowed to go.

We got down to No Man's Land half way down the mountain, about 11 o'clock in the morning, there the American officer met us with about 100 coolies and with chairs; our Kuling coolies put down our baggage and went back, and then the Chinese soldiers allowed the coolies from below to cross the barrier and get our baggage. There we saw Lin Lab Ban, our former chair man and baggage carrier and his men—he took our hands, Martha and mine, and almost shook them off, and just wept when he saw us. He has suffered so due to the war, so he took charge of our baggage, and as Martha and I were thus ready first First Lieutenant Canfield asked us to start on with him and the American sailors carrying a big American flag, and we started down from the barrier at just 11 A. M., through No Man's Land, as he had promised the Japanese officers below. A mile or two down we met the first Japanese sentries, they were very nervous, as the Chinese above had been, for both sides feared the others' treachery. But all went well, and they had auto busses ready for us and trucks, for our baggage and took us to Kinking across the plain, ten or twelve miles, to the Japanese Consulate where tea was served, and where all the Kinking missionaries met us and we had nearly an hour's visit. We had hoped to stay in Kinking and work, but it did not seem advisable just now, so we came on with the others and are due to arrive in Shanghai tomorrow.

The Japanese authorities had a big transport all ready for us, with American food, bedding, and everything prepared for our comfort, it seems they have thought of everything we need. We love the Chinese and we do not hate the Japanese, indeed I personally have a deep love for the individual Japanese, as they are not responsible for this war, as individuals. Lieut. Canfield told me they had done everything he asked them to do. One of the officers who met us, Lieut. Shimidzu, spent several years in America. One, who is on the ship with us, visited America with his ship three years ago and spent a week or so in California, another is a lawyer in Tokio, speaks good English, and has only another month or so to serve. We have had several conversations and they have asked us a lot of questions, but we were told not to give information to either side, as both sides had helped us, and we as neutrals are supposed not to help either.

We do not know our plans yet, until we get to Shanghai, see our Bishop and consult with others who know the situation and where we can do the most good, but probably Martha and the girls will settle down there for the time being and I will make that my headquarters and work out from there as I have invitations to other places. We feel we are about to enter a new era of usefulness in our missionary career.

Write us care of Mr. Glenn Fuller, P. O. Box 251, Shanghai.

Your loving son,

Will.

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We have the same style of Bible as mentioned above, without the red letter feature, but with gold edges, which we are offering for \$1.20.

### TRIBUTE.

Verses sponsored by the Frazee W. C. T. U., celebrating the birthday of our centenarian member, Mrs. Katherine E. Collins, Feb. 18, 1939 A. D. The lines written by Rev. C. E. Walker, D. D.

We're here today to celebrate  
The hundredth birthday of our Kate.  
A woman ever kind and good—  
The highest type of womanhood.

Her life has had of care full share;  
She's borne it all in life of prayer;  
She loves her Lord, she trusts Him,  
too,

Because she's proved Him ever true.

We're gathered here to bring good cheer  
Because we've longed to see this year  
When we her neighbors celebrate  
The hundredth birthday of our Kate.

We call her ours—we love her so  
Since she has loved us all you know,  
In church and club, in every sphere  
She's brought to us her cheery cheer.

So here's our greeting, Sister Kate,  
And hope to help you celebrate  
Still other birthdays as they come  
Before you go to heaven your home.

Note.—Mrs. Collins reads her Bible (ordinary print), Christian Advocate and The Pentecostal Herald regularly and without glasses. She is keenly interested in the church and kingdom, and in winter, not venturing out into cold, joins in the worship hours over the radio messages of various ministers. She is a Methodist and always interested in reports of revival work of the churches.—Reporter.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson XIII.—March 26, 1939.

Subject.—Peter Interprets Christ's Sufferings and Death. 11 Peter 1:17-23. 1 Peter 2:20-25.

Golden Text.—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter 3:18.

Introduction.—Simon Peter was an intense man. He put his whole being into his actions. When he preached he held close to the point at issue. We have only a mere sketch of his sermon on the day of Pentecost, but every word of that excerpt is loaded with thought. While he states the fact of the death of the Lord Jesus, his theme was the resurrection of the living Christ, who was alive forevermore, and able to save every sinner that would trust him, both Jew and Gentile; and yet he had not come into the full knowledge of Gentile salvation himself; but he was preaching under the power and inspiration of the Holy Ghost sent down from Heaven.

Peter's epistles from the standpoint of literary production alone would do honor to many a college professor. How he moved up from the status of a common fisherman to an apostle of wisdom and power can be explained only on the ground of divine inspiration. His shout of praise and victory, as given in the early part of chapter one of his first epistle, is a masterpiece. Turn to it and read it afresh. You will find it in verses 3-6.

We hear much nowadays against doctrinal preaching. They say live it, but don't say anything about it. But doctrine is absolutely necessary to right living. Such talk is foolishness. If we are to live Christian lives we must be indoctrinated in the fundamentals of our salvation. Much of this talk you hear arises from an effort to belittle sin; but an inadequate doctrine of sin will inevitably result in an inadequate doctrine of salvation. The apostles in their epistles magnified sin in order to magnify Christ. Speaking figuratively, sin is not a slight attack of roseola, but a deadly attack of confluent small-pox. The disease is drastic and demands an infinite remedy. If Peter were living now he would have small patience with this modern milk-and-cider preaching.

Comments on the Lesson Text.

17. Now in order to get a full understanding of the lesson, take time to read carefully and thoughtfully the preceding sixteen verses of the context. Or you may begin with verse three and read through verse sixteen. You may have some trouble about that command to be holy, but if you will get sanctified wholly, you will find no trouble there. The first clause of this verse, "if ye call on the Father," means if you are given to prayer. No duty in life is more important. God is the Father of all Christians in a sense that does not apply to unconverted people at all. Who without respect of persons.—The word respect is used to show that God has no favorites, but that all men stand equal in his presence; and as Peter says, "judgeth according to every man's work." Peter's solemn admonition that we spend the time of our sojourning here in fear is wholesome

counsel for all of us. When we speak of a Christian's being delivered from fear, we do not mean that he has lost all reverential fear of God. That must remain forever. But there is full deliverance from servile fear.

18. Ye were not redeemed with corruptible things.—Peter mentions silver and gold as being corruptible things; but the corruption is not in the silver and gold, but in the hearts of the men who handle these things. It is astounding to think how hard it is for men to get rid of the notion that they can buy their way into heaven. Wealth increases no man's chances for heaven, but rich and poor stand on the same platform. Vain conversation.—Words keep changing their meaning. Conversation means deportment. Their worthless living is an inheritance from their ancestry.

19. But with the precious blood of Christ.—Multitudes nowadays are teaching that there is no special merit in the blood of Christ. They say that it amounts to no more than the blood of any other man. But be it said once and for all, that if a person is not saved through the merit of the precious blood of Christ, he is eternally lost. So far as salvation is concerned, good deeds amount to nothing, and the thought of being saved through imitating Christ in his life, is worse than a farce. Without spot.—A lamb with the slightest defect in it could not be presented for sacrifice in the old Jewish economy, because it was a type of the Lord Jesus Christ dying for men.

20. Foreordained before the foundation of the world.—The gift of Christ was not an afterthought following the fall of man. When God decided to create man he foresaw the fall and provided the remedy for man's salvation, although the remedy was not made manifest for centuries after man sinned.

21. Who by him do believe in God, that raised him up from the dead.—Peter stood by the fact of the resurrection. He had associated with Christ before the crucifixion, had seen his dead body, and had been closely connected with him after his resurrection. These fundamental facts had so impressed him that he never got away from them. They gave him faith and hope in God.

22. Purified your souls in obeying the truth.—They did not purify their own souls by their own power, but led by the Spirit, their souls were purified by faith.

23. Being born again.—"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

1 Peter 2:20-23. In these verses Peter notifies them that they may expect bitter persecution, and tells them how to behave themselves while passing through such ordeals. He bases his teaching on the behavior of Christ under persecution, and calls on his readers to imitate him. There would be no honor in being buffeted for their faults, no matter how patiently they might take it, but if in doing well they were persecuted by their enemies, it was praiseworthy.

24. Who his own self bare our sins in his own body on the tree.—Tree, of course, means the cross. There

must have been some trouble in the days of the apostles concerning belief in the merit of Christ's blood. They seem never to lose a chance to impress their readers and their hearers with the awful truth that Christ gave his blood a ransom for sinners. The last clause in this verse: "By whose stripes ye were healed," has occasioned many a controversy. Ultra-believers in divine healing would claim the whole truth of those words for their side of the question. While those sounder in doctrine apply them more largely to the salvation of sinners.

25. Ye were as sheep going astray.—Isaiah says we went every one to his own way. We paid no attention to God's way. But as Peter was writing solely for Christians, he could give this last beautiful clause of the verse in rich language: "But are now returned unto the shepherd and bishop of your souls." There is something indescribably rich and consoling in being saved from sin.

## PERSONALS.

Some time ago a notice appeared in The Herald and other holiness papers of the passing of Rev. Haynes; since then Mrs. Hames has been receiving letters of sympathy, but I am glad to say that I am still on the firing line, altars filled nearly every night. My health was never better. Pray that I may have many souls for my hire.—J. M. Hames.

The Huron-Tuscola Association for the Promotion of Holiness will hold an all-day meeting at the Pigeon Evangelical Church; speakers will be Rev. Fred Sharp, Rev. Calvin Hendricks, and Rev. Young, pastor of Pigeon Church. Basket lunch will be served at noon.

A revival meeting will be held in the Union Gospel Missionary Church, 1117 Market St., Marcus Hook, Pa., April 3-16. Rev. F. Lincicome will be the evangelist. Rev. Joseph Wooten is pastor.

The Silverton, Ore., Methodist Church had a very gracious revival under the leadership of Evangelist J. R. Parker and songleader Clarence W. Whalen, both of Wilmore, Ky. More than a dozen came into a definite Christian experience, beside many of the young people were at the altar of prayer. At least 50 gave testimony to being definitely helped in their Christian experience by the meetings. The church was greatly helped by the straightforward preaching of the evangelist and the solos of the singer.—D. Lester Fields.

We count ourselves very fortunate as a church in having Rev. L. C. Robie, Sky-pilot, of Union Springs, N. Y., with us to hold a meeting in the People's Methodist Church. Having heard him sing at a meeting of the Grand Traverse District, and being recommended for his effective service by our District Superintendent, we were happy to have him labor with us here in Cadillac, Mich. Unfavorable weather hindered some from being with us, yet the interest was good and sinners were converted, backsliders reclaimed, and many members renewed in spiritual fervor to greater usefulness in the church. At our final service 25 knelt at the altar seeking

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salvation. Our choir was enthused by the leadership and inspiring interpretation of great hymns, by Rev. Robie. The messages were scriptural, sane, and convincing, and will bear fruit in the lives of the young as well as those well ripened in years. If the church could send out a thousand men, as fully given up to God, as Sky-pilot Robie, our nation would soon be on fire, and millions would come into the kingdom of God.—Rev. C. A. Lohnes, Pastor.

What I enjoy most, outside of a personal salvation from all sin (which I have, thank God) is to be in a revival like the one I am now in here in Atlanta, where I can have my organ on the platform by my side convenient to use in accompanying a verse or more of a song to illustrate some point which I could not do as well, otherwise, and to see that this is gripping the people. This is mighty close to heaven, and to say that I am rejoicing in it but feebly expresses it. The meeting is just beginning (Feb. 26). The pastor, Rev. H. J. Penn, believes in the old-fashioned mourner's bench and is a mighty fine man



to work with, for he seems in perfect harmony with my way of doing things, so we are in for a good time and to get somebody saved. I know you will pray for us which will be appreciated.—Charlie D. Tillman.

The Rev. C. W. Kocher, who was in Asbury Theological Seminary last year, accepted a pastorate in the Methodist Episcopal Church at Albany, Ind., Sept. 1, 1938. During the past few months the charge has had two revival meetings. The evangelist, John Payne, of Bussey, Iowa, assisted in one meeting with 23 reclamations and conversions. One of these feels he has a definite call into the ministry. John Payne is a strong Bible preacher and the pastor, with his people, recommend him very highly. The last month the pastor held another revival meeting, doing his own preaching. During this meeting 25 were reclaimed and converted, and there were 5 definite seekers for the experience of sanctification. Since the month of September there were 26 accessions to the church.—Chris. W. Kocher.

Crescent, Okla., First Methodist Church just closed one of the most successful meetings this community has had for many years. There were about 100 conversions, 25 accessions, so far, and many reclamations and reconsecrations. The evangelist, Rev. J. B. Kendall, of Lexington, Ky., and C. G. Spindler, of Tulsa, Okla., did credit to themselves and captivated the people with their preaching and work with children and youth, respectively. Our church people say, "We got what we needed when they came."—A. W. Hallmark, Pastor.

We take great pleasure in reporting the moving of God's Spirit in the Pilgrim Holiness Church, on Oklahoma-Texas District. We came to this field as District Superintendent two and a half years ago. Since that time God has blessed in a marvelous way. New churches and new fields have been opened up and organized on Wesleyan lines of regeneration and sanctification by faith. It has been a great pleasure to get into these new fields, start a meeting either in a tent or building and see the shine of salvation as it comes over people as they find the pearl of great price. We are asking God to help us get churches organized in these two great states that we might further the work of God in this needy field. Two years ago God gave us a 20 percent increase in membership and last year the same. We believe that we can still have the blessings of God in our midst if we but go after it. We are looking forward to another summer of victory and blessing on the home missionary field in these two states. We shall appreciate the prayers of God's people as we labor for the advancement of his kingdom. We should like to hear from those who are interested in getting a church dug out and organized, especially if there are a number of people praying for a revival of religion in the community.—D. R. Close, District Superintendent, Hopeton, Okla.

I am happy to report real and blessed victory in the First Methodist Church, East Liverpool, Ohio. A goodly number of people were definitely blessed and the church moved up in faith and spiritual health. Brother

M. V. Lewis directed the music, and I have never known a more tireless, enthusiastic and efficient leader of song than Brother Lewis. The music of the great choir under his masterful handling grew better and better each service, reaching its grand climax the last Sunday evening with a mighty roll of song that made one feel that he was listening in on heaven. Those present will never forget that blessed hour. Dr. Dimmit, the pastor, is one of the great preachers and pastors of his church, and a truer, finer, more lovable servant of God I have never met. Every morning at 5:30 he's in his study, and in the afternoons he's out among the people lending a helping hand, bringing blessing and comfort to troubled hearts. In his congregation are many Christians of the best type, deeply spiritual and strong in prayer and faith. One of these modernist pastors would be sadly out of place in that church. We thank God for his faithful people scattered about the country; and we take courage and go forward in his service, believing that in him is deliverance from all sin for whosoever will come! I am at this time with Brother Alfred Hunter in the Methodist Church at South Milford, Ind. The meeting goes well. One of the good signs of the times is that many Methodist people are urging that revivals be held in our churches. May their tribe increase.—Jordan W. Carter, General Evangelist, Wilmore, Ky.

#### ROCKWOOD, NEW YORK.

Have just closed a most gracious revival held in the M. E. Church at Rockwood, N. Y., under the leadership of the Rickenback Brothers of Lake Placid, N. Y. Brother Charles was the evangelist, and at every service faithfully declared "the whole counsel of God," saint and sinner getting their portion as Brother Charles hewed to the gospel line.

The song services were in charge of Brother Benjamin, as song leader and soloist, accompanied at the piano with Sister Pearson, of Amsterdam, and Sister Olmstead, of Johnstown. They were at their best. Each evening the boys played on their guitars and sang, and were a great help to the success of the meetings. The special feature of the musical program was the hand-saws which they played accompanied by the accordion, played by Reba Lepper and Sister Pearson. These numbers were truly inspiring, as they made melody unto the Lord.

The congregation grew each night until the closing service; on Sunday evening at both afternoon and evening services the church was packed, all seats were filled and chairs were placed in the aisles.

After a few nights of preaching, conviction fell on the people and when the first altar call was given nearly the whole audience responded and made their way to an altar of prayer; approximately fifty people, old and young, found definite help, either in pardon, purity or reclamation, during the campaign. One family of seven members went to the altar, also a Catholic man and his mother were among the converts.

This is the best revival in Rockwood, the writer has seen in the last quarter of a century, and me-thinks some of the old saints of God who have been called up higher, who, while

here wept and prayed for salvation to come to this part of God's vineyard, looked over the battlements of heaven and rejoiced to see the victory won in this battle against sin, as will others who have labored here in former years and saw no results, but who faithfully sowed the seed knowing God does answer prayer. Under the efficient leadership of Rev. Harry Twinning, pastor of the Pilgrim Holiness Church of Amsterdam, who has been a faithful pastor to us for two years, driving forty miles each Tuesday at 2:30 P. M. for a service and a Tuesday night prayer meeting regardless of the weather, rain or shine, he has been here, also bringing others with him, to preach the unsearchable riches of Christ. The outlook for the work of the future looks promising. For all that has been accomplished, we give God praise.

Yours for lost souls,

Jessie Smith.

#### REPORT OF THE STATE HOLINESS CONVENTION.

Rev. Lloyd M. Blakely.

The State Holiness Convention for the year 1938 was held on Dec. 5-6, in the newly enlarged and redecorated Free Methodist Church in Owosso, Mich. After we were led in prayer by Rev. J. S. Wood, the offering was taken, and then Rev. and Mrs. Weaver of Caro, Mich., songleaders for the Convention, sang the song, "I have on the wedding robe."

Rev. Roy Chamberlain, Evangelical minister at Caledonia, Mich., was introduced as the speaker of the evening. He spoke from the text, "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:16, 17.

Rev. Chamberlain said that Joel prophesied in a time of great crisis. The Holy Spirit makes preachers, visionaries, and dreamers. Holiness people have a great task before them. We need fire-baptized preachers, and we need visionaries. A visionary is a person with the ability to see things as they are, one with a strong sense of the things that are really important. There are many good things that we as holiness people do not have time for because of more important things. We also need dreamers—those who build plans for the future. This message struck the keynote of the Convention in that it threw out a challenge to action for God.

At the close of the sermon Rev. Frank Arthur, State President, expressed the need for real Holy Ghost workers in the long-neglected fields and in the smaller places in Michigan.

In the absence of Rev. Surbrook of Petoskey, Rev. L. S. Hoover of Tionesta, Pa., evangelist in the Free Methodist Church, had charge of the prayer meeting on Tuesday morning at the 8:30 hour. Brother and Sister Weaver sang the song, "When I look on his face." God met us in a marvelous way as Rev. F. W. Fall prayed. Following prayer, Brother and Sister sang for us again. This time the song was, "No one ever cared for me like Jesus." Rev. Hoover commented briefly on the text, "I will

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therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. Brother Hoover gave us some prayer objectives and suggested that they not only be used for the Convention, but that we keep them in mind after we return home. The objectives are as follows:

1. Pray that Holiness people may be Holy.
2. Pray that there may be a unified voice of the Holiness Movement over the radio.
3. Pray that Holiness evangelism may regain respectability. There is too much high pressure and selfishness.
4. Pray that God may enlarge our vision of the extent of the battle line—broader than the limits of our own church or denomination.
5. Pray for co-operation in all-day meetings and in conventions.

We then had a season of prayer—praying for the things Brother Hoover had suggested we pray for.

Mr. C. C. Valade, State Treasurer, reported a balance of \$357.59 in the treasury. Mr. Valade suggested that a permanent work of evangelism be promoted by the Association, by supporting an evangelist to go to the small places.

The following State Council Members were elected for three years: Rev. F. W. Fall, Rev. O. P. Eastman, Rev. J. C. Brillhart, and Rev. A. L. Brown. Rev. Selden Dee Kelley was elected for two years to fill out the

(Continued on page 10)



## EVANGELISTS' SLATES.

**ALBRIGHT, TILLIE McNUTT**  
(850 2nd Ave., St. Petersburg, Fla.)

**ARMSTRONG, C. I.**  
(Lock Box 181, Houghton, N. Y.)  
Rome, N. Y., March 24-April 2.  
Asheville, N. C., April 16-30.

**ARTMUR, FRANK E.**  
(Rt. 2, Hinsdale, Ill.)

**BEATTIE, E. J.**  
(Transfer, Pa.)  
Open dates—Fall and Winter.

**BECK BROTHERS**  
1870 So. 3rd St., Louisville, Ky.)  
Louisville, Ky., March 1-20.  
W. Frankfort, Ill., April 1-21.  
Open Dates—May.

**BLACK, HARRY**  
(511 Coleman Ave., Los Angeles, Calif.)  
Portland, Ore., March 16-26.  
W. Hollywood, Cal., March 26-April 9.

**BRASHER, J. L.**  
(Attalla, Ala.)

**BUDMAN, ALMA L.**  
(201 N. Market, Muncy, Pa.)  
Alliance, Ohio, March 5-19.  
Shamokin, Pa., March 26-April 9.  
May—Open.

**BUSH, RAYMOND**  
(Missionary Evangelist, P. O. Box 26,  
Sebring, Ohio.)  
Flat Rock, Ohio, March 9-19.  
Rockwood, Pa., March 24-April 9.  
Flat Rock, Ohio, March 9-19.  
Rockwood, Pa., March 24-April 9.  
Elrama, Pa., April 10-23.

**CALLIS, O. H.**  
(605 Lexington Ave., Wilmore, Ky.)  
Bradley Beach, N. J., March 5-19.  
Bloomington, Ind., March 26-April 9.  
Petersburg, Ind., April 10-23.  
Hancock, Md., April 24-May 7.  
Mitchell, Ind., May 14-28.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Baton Rouge, La., March 19-April 2.  
Danville, Va., April 9-23.  
Open—April 24-May 7.  
Open—July 2-16.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Lockhart, S. C., March 6-19.

**CLEVENGER, FRED AND DAUGHTER,  
NAOMI RUTH**  
(Elms, Indiana)  
Madison, Ind., March 19-April 2.  
Providence, Ind., April 9-23.

**COBB, DEB W.**  
(Preacher, Song Evangelist, Y. P. Worker.  
Box 42, Wilmore, Ky.)  
Spencer, Ind., March 13-26.  
Reserved—March 27-April 1.  
Richmond, Ky., April 2-9.  
Grant, Va., April 10-13.

**CSBHY MUSICAL MESSENGERS**  
(164 W. Oxford St., Alliance, Ohio)  
Bryan, Ohio, March 7-17.  
Pittsburgh, Pa., March 19-26.  
Chicago, Ill., April 2-9.  
Toledo, Ohio, April 11-23.  
Pontiac, Mich., April 24-May 14.

**CONNETT, MILTON**  
(Evangelistic Singer, 1209 E. Elm St.,  
W. Frankfort, Ill.)

**CORRELL, W. D.**  
(Rt. 1, Spartansburg, S. C.)  
Concordia, Kan., Feb. 22-March 19.  
Marion, Ind., March 22-April 9.  
Altavista, Va., April 16-30.  
Tifton, Ga., May 2-14.

**COTTERELL, HARVEY**  
(900 West King St., Decatur, Ill.)

**COUCHENOUR, H. M.**  
(145 Canton Ave., Washington, Pa.)  
Reserved—March 14-17.  
Dennison, Ohio, March 19-April 2.  
Rogers, Ohio, April 4-16.

**CROUSE, J. BYRON**  
(Wilmore, Ky.)  
Convention, March 6-April 9.  
Asheville, N. C., April 9-16.  
Winston-Salem, N. C., April 17-23.  
High Point, N. C., April 24-30.

**DARRAGH, ERNEST H.**  
(Jewett, Illinois.)

**DAVIS, ALBERT T.**  
(902 W. Morton St., Denison, Texas)

**DENTON, JOE**  
(346 N. Broadway, Medina, Ohio)  
Casa City, Mich., March 13-26.  
Timblin, Pa., March 29-April 9.  
Howell, Mich., April 12-23.

**DEWEERD, JAMES A.**  
(Gaston, Indiana)  
Fort Lee, N. J., March 19-April 2.  
Hewe, Ind., April 5-9.

**DONOHAN, JACK**  
(6239 So. 1st St., Frankfort, Ind.)  
Marion, Ind., March 13-26.  
Engleish, Ind., April 3-16.  
Mt. Carmel, Pa., April 26-May 7.

**DENAWAY, C. M.**  
(Care Officer General Mission, Columbia,  
S. C.)

**DUNKUM, W. E.**  
(1302 Hemlock St., Louisville, Ky.)  
Miami, W. Va., Feb. 26-March 19.  
Springfield, Ohio, March 20-April 9.  
Albany, Ky., April 16-May 7.

**EBERT, CONRAD**  
(2110 Pensacola Ave., Chicago, Ill.)

**FAGAN, HARRY AND CLEONA**  
(Singers, Pianist and Children's Workers,  
Shelby, Ohio.)  
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**FERGUSON, DWIGHT H.**  
(401 N. M. St., Tacoma, Wash.)  
Tacoma, Wash., March 16-April 2.

**FLANERY, B. H. and RUBY**  
(Winnebago, Minn.)  
Eldorado, Ill., March 5-26.  
Winnebago, Minn., April 2-16.  
Mitchell, S. D., April 18-May 7.

**FOSSIT, D. W. AND WIFE.**  
(1039 E. Kentucky St., Louisville, Ky.)  
Akron, Ohio, March 1-19.

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Plainville, Kan., March 14-26.  
Sullivan, Kan., March 28-April 9.  
Ravenna, Ky., April 11-23.  
Indianapolis, Ind., April 24-May 7.

**GALLOWAY, GEO. M.**  
(625 W. Jefferson St., Springfield, Ohio)

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)  
Madera, Calif., March 19-April 2.  
Los Angeles, Calif., April 4-16.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Lawndale, N. C., March 5-13.  
Rochester, Pa., March 19-April 2.  
Ickard, N. C., April 3-15.  
Kernersville, N. C., April 16-30.

**GRISWOLD, RALPH S.**  
(Wilmore, Ky.)  
Carlisle, Ky., March 1-28.

**HAMES, J. M.**  
(Greer, S. C.)  
Columbia, Mo., April 2-16.  
Abilene, Kan., April 17-May 7.

**HART, RALPH H.**  
(20 Harrison St., Coldwater, Mich.)

**HANDY, HERBER A.**  
(113 Newton Ave., S. W., Canton, Ohio)  
Lupton, Mich., March 5-19.

**HOBBS, E. O.**  
(Westfield, Ill.)  
Bush, Ill., March 5-26.

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville,  
Kentucky)  
Monroe, Mich., March 5-19.  
Clinton, Pa., March 26-April 9.  
Loogootee, Ind., April 16-30.

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)

**HOWELL, ROBERT A.**  
(661 2nd Ave., Gillipolis, Ohio)

**HUGHES, GUTMIRE**  
(Science Hill, Ky.)

**HUTCHERSON, CY**  
(Glasgow, Ky.)

**JACKSON, REV. AND MRS. VIEHE**  
(Preacher, Children's Workers, and Spe-  
cial Singers, Sparks Hill, Ill.)  
Centralla, Ill., March 13-26.  
Woodlawn, Ill., Mar. 27-April 9.

**JAMES, MR. AND MRS. RUSSEL**  
(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
La Fargeville, N. Y., March 8-21.  
Van Buren, Mo., March 26-April 9.

**JOHNSON, W. EDWARD**  
(31 Hone Ave., Oil City, Pa.)

**JOPPIE, A. S.**  
(830 So. Park, Owasso, Mich.)  
Muncie, Ind., March 26-April 9.

**KELLER, J. ORVAN**  
(Beloit, Kan.)  
Topeka, Kan., March 9-26.  
Sabetha, Kan., April 2-16.  
Stafford, Kan., April 23-May 7.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)

**KUTCH SISTERS**  
(Singers and Playing Evangelists, 707  
Lehman St., Lebanon, Pa.)  
Reading, Pa., March 14-26.  
Knox, Pa., April 2-16.

**LEWIS, M. V.**  
(837 N. Lexington Ave., Wilmore, Ky.)  
Flora, Ill., March 5-26.  
Bloomington, Ind., March 27-April 9.  
Petersburg, Ind., April 10-23.  
Clarksburg, Md., April 25-May 7.

**LINCICOME, F.**  
(Gary, Indiana)  
Detroit, Mich., March 19-April 2.  
Philadelphia, Pa., April 3-16.  
Gary, Ind., April 17-30.

**LINN, C. H. JACK**  
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## SPECIMEN OF TYPE

father's servants had digged in  
the days of A'bra-ham his father,  
the Phi-lis-tines had stopped  
them, and filled them with earth.  
16 And A-bim'e-lech said unto  
Y'saac, Go from us: for thou art  
much mightier than we.  
17 ¶ And Y'saac departed thence,

27 And Y'saac said  
Wherefore come ye to  
ye hate me, and hi  
away from you?  
28 And they said,  
taintly that the LOR  
thee: and we said,  
now an oath betw  
35

**LONG, J. C.**  
(Telford, Pa.)  
Danielsville, Pa., March 5-19.  
Moorea, N. Y., April 2-16.

**LYONS, COLMORE**  
(Kingswood, Ky.)

**MAITLAND, H. C.**  
(1015 College Avenue, Winfield, Kan.)

**MAYFIELD, L. H.**  
(Osborn, Ohio)

**MARTIN, A. J.**  
(P. O. Box 53, Columbia, Miss.)

**McAFEE, H. H. and WIFE.**  
(Box 534, Lakeland, Florida)

**McDONALD, H. W.**  
(2716 E. 14th St., Chattanooga, Tenn.)

**MEZO, CARL**  
(607 E. Clark St., West Frankfort, Ill.)

**MILLER, F. W.**  
(Batavia, Ohio)

**MILLER, JAMES**  
(988 W. Belleview Pl., Indianapolis, Ind.)  
Washington, Pa., March 14-17.  
Kalamazoo, Mich., March 26-April 9.  
Caldwell, Idaho, April 16-30.

**MILBY, E. CLAY**  
(Dentonville, Ark.)  
Lawrenceville, Ill., Feb. 27-March 19.  
Somerset, Ky., March 26-April 9.  
Greensburg, Ky., April 10-23.  
Cushing, Okla., April 24-May 7.

**MULLET, WALTER L.**  
(1804 Beall Ave., Wooster, Ohio)  
Fennville, Mich., March 6-19.  
Mansfield, Ohio, March 20-April 2.  
Beaverton, Mich., April 3-16.

**NETTLETON, GEORGE E.**  
(501 Huntley Drive, West Hollywood, Cal.)

**NICHOLS, SILAS H.**  
(Plymouth, Iowa)

**OVERLEY, E. E.**  
(3004 Del. Ave., Cincinnati, Ohio)  
Deatur, Ohio, March 5-19.  
Dayton, Ky., March 26-April 9.  
Thomas, Okla., April 11-26.  
Leitchfield, Ky., May 21-June 4.

**OWEN, JOSEPH**  
(Beaz, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
McPherson, Kan., March 19-April 9.

**PAPPAS, PAUL JOHN**  
(314 Diseton St., Tarpon Springs, Fla.)  
Alhendale, S. C., March 20-April 5.

**PAUL, JOHN**  
(University Park, Iowa)  
Germanstown, Ky., March 28-April 9.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Tacoma, Wash., March 8-26.  
Jackson, Ky., April 2-16.  
Charleston, S. C., April 20-30.

**REES, PAUL S.**  
(16127 Birwood, Detroit, Mich.)

**RICE, E. O.**  
(220 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(309 N. Lexington Ave., Wilmore, Ky.)  
Wheatcroft, Ky., April 2-16.  
Bowling Green, Ind., April 17-30.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)

**ROBERTS, PAUL T.**  
(Wilmore, Ky.)

**ROBERTS, T. P.**  
(Wilmore, Ky.)  
Columbia, Ky., March 19-April 2.  
Open—April 2-24.  
Boyd, Ky., April 24-May 7.  
Open—May 7-29.

**ROBIE VICTORY MEETINGS.**  
L. C. Robie, Sky-Pilot, Union Springs,  
N. Y.)

Flint, Mich., March  
Fairchance, Pa., March 26-April 9.  
No. Salem, Pa., April 16-23.  
Fife Lake, Mich., April 23-May 14.  
Elkhart, Ind., May 21-June 11.  
Port Huron, Mich., July 9-23.

**SCHILL, J. L.**  
(Song Evangelist, 404 E. Horton St., Blug-  
ton, Indiana)  
Erie, Pa., March 13-April 2.  
Troy, Ohio, April 9-23.

**SHANK, MR. and MRS. R. A.**  
(P. O. Box 225, Lima, Ohio)  
Fayetteville, N. C., March 14-26.  
Roanoke, Va., April 2-16.

**STUCKY, N. O.**  
(Box 43, Ashley, Ohio)

**TERRY, THOS. L.**  
(315 N. Jackson St., Greencastle, Ind.)

**TITUS, ALBERT**  
(East Liberty, Ohio)  
Pennsville, Ohio, March 6-19.  
Rushsylvania, O., Mar 20-April 9.

**WATTS, EMMA T.**  
(1400 Fairmont St., N. W., Washington,  
D. C.)

**THOMAS, JOHN**  
(Wilmore, Ky.)

**VANDERSALL, W. A.**  
(Findlay, Ohio.)  
Belmont, Ohio, March 5-19.  
Spencerville, Ohio, Mar. 26-April 19.  
Terre Haute, Ind., April 16-30.

**VAN HOUGHTON, E.**  
(Wilmore, Ky.)  
Fayette, Ohio, March 7-19.  
Miami, Ind., March 21-April 2.

**WILLIAMSON, S. H.**  
(807 Salem Ave., Hagerstown, Md.)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Open—February 13-26.

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Port Huron, Mich., March 5-19.  
Newell, W. Va., March 21-April 2.

**WISEMAN, PETER**  
(Asbury College, Wilmore, Ky.)

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**MRS. E. STANLEY JONES' LETTER.**

Dear Friends in America:

It seems years instead of months since I last wrote you. And it seems a dream that we are all three back in Sitapur again feeling very much at home—in fact Eunice's complaint is that "everything seems so familiar!" She and her father leave next week for South India, to be gone about seven weeks.

We separated in London. Mr. Jones flew to India in order to attend the Madras Conference and Eunice and I followed by boat, arriving on the 29th of December.

We spent Christmas day in the harbor of Aden. Eunice went on shore with some friends—a bleak, desolate place where some of the "sights" pointed out by guides are little plots of green grass and an occasional young tree being carefully nourished by some homesick English soldier.

I spent the day in my cabin—with my right foot on a pillow. I had sprained my ankle in the Mediterranean on a deck that had been waxed for dancing and later washed up with cold soapy water! A splendid skating rink! The Company, realizing its responsibility, arranged for X-rays at the Port Said Hospital and the best of medical care and nursing, but I am still limping and would be very much confined to the house if it were not for the car.

We bought a Ford in Bombay and found it would be cheaper to drive it up than to send it up and pay our car fare. But we certainly ate our "peck of dirt" in that 1049 miles!

I had forgotten how terribly dusty India can get during its nine dry months. I had also forgotten how terribly poor its people are. I am realizing it afresh this week when I am beginning repairs and house-keeping. My three whitewashers work nine hours a day for 11 cents a day. The old cook that we had when Eunice was a baby and who is now without work, begs to be taken on at \$3.00 a month. One of our Christians weeps at my feet and says he will do anything—carry water, make garden, run errands—for \$2.75 a month. How they can live on that, can you imagine? I find I cannot.

I am very happy that Dr. Greene has been given permission to stay on this year to help in the school. To care for a large hostel of boarders; to supervise the garden to feed them; to be principal of the large school of six grades; to serve on various city committees and Boards; to keep up the correspondence with government, parents and patrons; to meet the never-ceasing procession of people who come with their physical and spiritual needs; to keep house under the most primitive of conditions; and to keep well in a climate that the doctors call the most enervating in the world, is not an easy thing. There is great need for at least two of us.

Just now I am trying to get settled. There are two bungalows on this mission compound. One is a very large one built by an Englishman about sixty years ago. When he retired in England he practically gave it to the Mission. My whole Clayton house would fit into the drawing room! We lived in this house during our first ten years in Sitapur. Then, because Mr. Jones' work as an evangelist took him away so much and the

work grew too heavy for me, I begged for help. The Bishop sent us Dr. Rockey and we gladly gave up the big bungalow and built a smaller house nearer to the school.

But this bungalow is not large enough for four grown ups, and in a place like this a guest room does seem to be often a necessity. As the Finance Committee had put the big bungalow at our disposal we decided to use it and leave the smaller one for Dr. Greene.

The floors were of ancient concrete, crumbling and full of rat and snake holes. We had many a narrow escape from death during our previous years. So I am having the noors dug up and plain cement floors laid. The walls were filthy, as the place had been rented to a variety of people, but a few coats of whitewash will fix them. And because of the cheapness of labor, it will not cost more than a half month's salary—which, I discovered on my way to New York, is less than the monthly income of the negro porter who made up my bed in the Pullman!

I am daring to hope that some day we may be able to afford the luxury of electric lights and perhaps even a frigidaire, since electricity has now come to Sitapur and the line passes the bungalow. But this, of course, is at present just a dream.

On our way north from Bombay we stopped for a day at Khandwa where I spent my first years in India in charge of a girls' school. It was a great joy to see these "old girls," now mothers of splendid Christian sons and daughters, with clean, happy Christian homes and still working, many of them, as teachers and Bible women.

And then we came here; and there has been a constant procession of "old boys" telling us of their work and plans and families. It makes the years that we have given to the work seem very much worth while.

As I left America, several letters came asking how to send remittances to India. Those who wish credit should send as usual through the Mission Board. Those who have been sending direct can send just as usual. We do not have the slightest difficulty in cashing American cheques or bills.

I am not altogether happy as I look at my scholarship fund book. Deficits are always a worry to me. But the cruse of oil has never yet failed us completely and we trust in our great Provider.

Keep us in your prayers. We shall need them. "The work is great and we are separated one far from another."

With our sincere regards,  
Mabel L. Jones.

**LETTER FROM THE WHEELERS.**

Our Dear Friends in America:

It has been more than five months since our last general letter was written, so it is high time we were starting another message to those who support us so faithfully with their love, interest and prayers. We were waiting purposely until after the camp meetings were held so that we could tell you about them. The few weeks since the close of the meetings have been so full of a number of things that we are just now getting started.

We enjoyed the work of the meetings so much and wish that you might

have been with us. This district is so large it was thought advisable to hold two meetings this year instead of as had formerly been done. The district is considerably more than two hundred miles from one side to the other. To ask natives in any great number to walk half or more of this distance to one central meeting place is a little too much. Some, however, mostly women, walked about one hundred miles to attend. It is very difficult for these people to come so far, yet we find it very profitable and necessary to the work. You have the same gatherings in America under the name of rallies, conventions, camp meetings, "retreats" and such like. We must call our coming together a camp meeting since we do not have housing facilities, hotels or any other means to care for the crowds who come except through the camping method; so we call them camp meetings. Since the Congo Methodists need to come together for spiritual inspiration, spiritual refueling, Christian fellowship along with renewed consecration to God and his kingdom on earth, we need to construct buildings to house those who come. We find that the dry season is the most acceptable time on the part of the natives, since they have no gardens at that time of the year. It is very cool and damp at night time, which cause many to catch cold. If we had sufficient buildings adequate to sleep them and church them, much of this would be eliminated.

The first meeting was held here where we live. We had about forty evangelists, their wives and several other men and their wives who built themselves shelters of poles and grass and remained for the entire eight days. There were also about one hundred women who came without their husbands and remained for the time. Many of them were old women and they had walked for many miles carrying on their backs their food, clothing, sleeping mats and even cooking pots. Having just burned a kiln of brick our long drying shed was empty and that was walled in with palm branches and made into a dormitory for these women. There were four services each day. An early morning service, at which one of the native evangelists spoke, a mid-morning service and a night service when all gathered into the native church shed of our Mission village. Rev. A. J. Reid, who is our co-laborer here, did most of the preaching at the two main services. In the afternoon the people were divided into groups. Mrs. Reid had the children, I the women and my husband had the evangelists in an old-fashioned class meeting. Their theme was "digging down," and it became the slogan of the meeting. Their meeting place was in the woods and their altar the leaf-strewn ground. According to the testimony of the men there was great good done. I enjoyed the heart to heart talks I had with the women in a shady spot near their "dormitory." I enjoyed their prayers and testimonies. One can certainly not doubt God's power to save when he sees some of these poor old souls, who have lived in slavery of body and spirit from infancy until their hair is white, stand and testify with shining faces and tear-dimmed eyes to God's saving power. Nothing gives me greater joy.

At all the services the opportunity was given for those who wanted to

pray to come to the altar of prayer and the altar was nearly always crowded. We are confident that very many found pardon and that some had real pentecostal experiences. We feel that much good was done.

I must not close without telling you that our motor which a friend gave us, and the electric lights which others helped us to buy, are giving us good service. We used the plant to light the camp meeting arbor and to show stereopticon pictures here. A charged battery was carried to the second camp meeting and stereopticon pictures of the life of Christ were shown there. At the last meeting of the camp one thousand people were out to see the pictures.

Since cutting the stencil for the enclosed letter we have been moved from Lodja to Minga. The reason for this move was that the presiding elder of the Minga District was moved from Minga to Tunda. Minga is our second oldest station and is a lovely spot. We are expecting a very profitable year at Minga. Our address will be M. E. C. M., Lusambo. If you doubt this just give it a trial.

The Four Wheelers.

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unexpired term of Rev. O. J. Nease, who has moved to another state.

To open the afternoon sitting, Harry Fagan, a blind evangelist of the Nazarene Church, sang the song, "The Christ of every road." An expression was taken and there were forty-one preachers and nine denominations present.

However, many more ministers had been to other sittings and thirteen denominations had been registered. The offering was taken, \$100 was received in cash and pledges for promotional work. Two young men from the Bible Holiness Seminary sang the song, "I am happy in him."

Bishop Leslie R. Marston, bishop of the Free Methodist Church, was introduced as the speaker of the afternoon. He preached to us from the text, "Let us therefore, as many as be perfect, be thus minded;" Phil. 3:15. His subject was, "The mind of the perfect."

Brother Marston showed by means of diagrams the condition of the soul under the Dominion of Sin—in which all human traits are directed to sin. Then he showed the condition of the soul that is justified, the Disputed Dominion of Grace, in which the bent of the human tendencies are toward sin, yet grace is triumphant. This is accomplished by imparted and special grace, and by man's will power. We grip God and God grips us. Next, Brother Marston showed the condition of the soul in the sanctified state, the Dominion of Grace—in which all human traits are directed toward righteousness. The sanctified fully wills the perfect will of God. Pride which is the nearest to the essence of sin is restored to self-regard, without which even sainthood is unlovely. Anger which, while carnal, prompts to destroy, is transformed to the temper of a sanctified will. Sex perverted in sin is restored to pure sanctified love.

Then the question is asked, "How is it possible to backslide?" We must keep the experience in the same way that we received it.

We get it by faith and yet some try to keep it by feeling. Some have a sort of inverted eternal security. They say, "My motive was right, I can do no wrong." They claim carnality in others as an excuse. Should we notice a break at any point, we must turn to God immediately. We must depend on the Blood. We must stretch for eternity.

In the evening and concluding service the following special songs were sung: "Jesus broke the barriers when he set me free," "Tis a great change for me," and "Home sweet home." These songs were sung by a men's trio from the Bible Holiness Seminary. "Gazing in the sweet clover fields" and "I would love to tell you what I think of Jesus" were sung by the Weavers. A group of ladies from the Free Methodist Church sang, "Oh, for a heart to praise my God."

Bishop Marston preached from the text, "Redeeming the time, because the days are evil." Eph. 5:16. His subject was "The Christian in a pagan world." The days are evil politically and morally. Crimes, accidents, and divorces are all increasing. Some have tried to beat time with speed, but life shrinks with speed. Even liberals realize that we must have God. Georgia Harkness, noted American philosopher says, "Christianity is in its greatest peril since the Roman

Empire."

While there is Paganism of the Community in Communism and of State in Fascism, there is Pagan of Self in America. Pagan ministers are invading the pulpits with a blind spot to sin, with sin taken for granted. Social gospels of the liberalists is the now emphasis—ignoring right relations with God.

What shall our attitude be? Shall it be indifference? Personal safety with disregard to conditions around us. Shall it be despair—out of the moral ruin will come good because it is all in God's program. God's real purpose is for all to be saved, therefore, we all have a responsibility.

There are three aspects of religion. Piety, the religion of the hand, practice. Orthodoxy, the religion of the head, thinking. Power, the religion of the heart. These are sometimes compared to a river with two banks—piety and orthodoxy and power filling the forms. The Grand Coulee has sharp banks and dry falls larger than Niagara. We might better be smaller and be full instead of dry. The Christian can only live as he has power within greater than that without. Too often we limit God by our lack of faith and power. Brother Marston concluded by saying that it is the consensus of opinion that there is no hope for civilization without a world stir of salvation.

Then the song, "God be with you" was sung by all, and after the benediction this great Convention was over. Throughout the Convention, the congregational and special singing was uplifting and inspiring. The spirit of hopefulness and encouragement prevailed in every service. We came home resolving in our hearts to be more aggressive in our efforts to spread Scriptural Holiness over this country and not to spread it too thin. Ten states, 13 denominations, 35 cities were represented, and 45 preachers present during the convention.

#### E. O. HOBBS' REPORT.

I recently closed a real successful revival at Chesterhill, Ohio. The meeting was held in the M. E. Church. Rev. G. C. Nutter is the godly and faithful pastor. The meeting began on Feb. 5, and closed on Feb. 27. It had been many years since the church had had a real revival, and no one had been converted at the altar of prayer for ten years. The people of the church are excellent people and a few real saints and interested ones had hoped and prayed for several years for a real revival. Our crowds for the most part were not large but they grew in size and interest from the beginning, and at the close were good each night. I found the people thoughtful, considerate, and open-minded. Being conservative, they did not move spiritually until they were thoroughly convinced, though they were fair and open-minded, and receptive to the truth. Deep conviction came on many and a number responded to the call of God. The spirit of the meeting gradually improved until God's presence could be distinctly felt in all the services, and there was a gradual rise of the spiritual tide until a real, general revival spirit prevailed. A number sought the Lord for conversion, including several men; some were sanctified, and many others were revived in their spiritual life. There were also ten additions

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to the church. The people of the church are a lovely people and we were graciously entertained in many of their homes.

I found Rev. Nutter a man of God and a true yokefellow in God's work. I was allowed full liberty in message and method and was made to feel that I had the co-operation of pastor and people. The closing night's service will be long remembered as a gracious manifestation of God's presence. Nearly 70 people gave testimony to God's grace and showed that they had really been revived. I presented The Pentecostal Herald and took ten subscriptions to the paper. I am glad to have had the privilege of laboring with this pastor and people, and may God's rich blessings abide upon them.

E. O. Hobbs.

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# PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## THE BLINDING POWER OF PREJUDICE

By The Editor

**P**REJUDICE so blinds the eye of reason that it is difficult to see an unwelcome truth. I was prejudiced against the doctrine and experience of sanctification because it had been entirely misrepresented to me by those who did not understand the doctrine as presented in the Scriptures, and did not desire to be cleansed from all sin, and live unselfish, holy lives.

I was influenced by ministers much older than myself, and in churches of larger influence than I was, and who manifested an interest in me, and gave me to understand that, "if I should go off after the fanaticism of sanctification and 'second blessing' holiness, it would destroy my effectiveness and close all doors to advancement and influence in my ministry."

As I remember those men, it is clear to me that, while they were genial gentlemen and attractive preachers, and doubtless, preached some Bible truth, they were men of pride, and eager for, and seeking after, advancement, place, power and increased influence in the ministry. I do not think they made a special effort to hide these inclinations, which were very manifest.

I was told by these brethren that John Wesley, perhaps, once taught a sudden, or instantaneous second work of grace, but he evidently found it was entirely unscriptural, impracticable and led to extravagance and fanaticism, and that he gave up the doctrine and ceased to preach it. At the time, I did not know any more about John Wesley than these men who were undertaking to instruct me; I supposed they knew, and thought they were telling me the truth. I do not now accuse them of being guilty of falsehood; they were ignorant and were in a realm above and beyond them where they were incapable of giving trustworthy, safe instruction.

These brethren belonged to quite a tribe that had wandered far afield from any accurate knowledge of John Wesley, his teaching, that of Adam Clarke, Richard Watson, Bishop Asbury and a number of the leading men in the early Methodism of this country. While they were giving me this misinformation, Bishop Key, of our own church, and several of the older bishops of the M. E. Church, were enjoying the experience of perfect love received as a gracious second work of grace; and there was a host of humble people in Methodism who had been deeply convicted for sin, powerfully regenerated and had received the witness of the Spirit, who had afterward had a definite conviction for purity of heart, had hungered and thirsted after righteousness, and had received the Holy Spirit in cleansing and filling.

I remember well these brethren told me—it was rather teaching than being taught,—for they took care to instruct me on the sub-

### HEAR JOHN WESLEY.

"In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness, followed after it, and incited others so to do. In 1737 we saw that this holiness comes by faith. In 1738, we saw likewise that men are justified before they are sanctified."

"You have over and over denied instantaneous sanctification, but I have known and taught it above these twenty years. I have continually testified for these five and twenty years, in private and in public that we are sanctified as well as justified by faith."

ject, lest I go astray. They insisted that people who professed this experience claimed that they had reached a state of grace where they could not be tempted; where they could not sin; where they could not grow because they were fully grown; had reached a place beyond which there was no additional spiritual development or growth in grace. They hammered that into me and I, having never heard any one testify and claim the experience, supposed they were telling me the truth, and of course, saw at once the inconsistency, unscripturalness and falsity of such claim. This increased my prejudice.

Of course, there was a Bible with its plain declaration that, "without holiness no man shall see the Lord." And the Apostle Paul in Ephesians 1:4, declaring that, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And there was plainly written in Hebrews 13:12, 13, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." And there was Paul telling us in Romans 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Adding same chapter, 22nd verse, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

These instructors of mine failed to mention any of these scriptures and many others, quite out of harmony with their instruction. They neglected to call my attention to Charles Wesley's songs, the teachings of Adam Clarke, Richard Watson, Pope, Ralston and other great men in early Methodism who blazed the trail that became the highway of hope over which a host of Methodists had gone shouting home to God.

Time passed on, and I was deeply conscious of an inward need. I had known a very deep conviction for sin and a gracious pardon, attended with an experience bright as a sunburst from the clouds. I had much joy and fruit in my young ministry; but a well born babe will hunger. I had been "born again," and in me there was a hungering and thirst-

ing for a deeper experience and higher life. By and by, I met some humble people; they were the happiest people I ever saw; they gave a glad testimony. There was nothing further from them than to claim they could not be tempted, or that they could not sin. They were in prayer to be delivered out of temptation, and to be kept from sin; and they testified that, since they had received sanctifying power they had grown in grace as never before. I found them pressing on, as no other people I had ever known, for the deeper and higher things of fellowship with the blessed Trinity. These people, long since gone shouting from their deathbeds the praises of Christ who is able to save from all sin, are now in Paradise. I attended a holiness meeting and heard the preachers proclaim the plain word of God. I heard the people witness. It was so different from the instruction I had received, so radiant with divine truth; it so appealed to the cry of my own heart that I sought and obtained the blessing of full salvation. I devoutly wish that I had lived more worthy of HIM who is so abundantly able to save and to keep.

### Social Security.

**W**E are hearing much these days about social security, pensions, and what not, of the blessedness of living comfortably off the sweat of the brow of some one else. Nothing more unfortunate than for the government to destroy the spirit of industry, self-reliance and a delight in good, honest, hard work for one's living.

We certainly believe in old age pensions, but if the promise of old age pensions should make a large class of people indolent, wasteful of time, opportunity and substance, knowing that the state would take care of them later on, that would be unfortunate for individuals who grew up relying on the state, rather than upon their own personal efforts. There is nothing better than to stimulate effort, practice economy, and live with the intelligence of the ant and the bee, who lay up treasures during the summer for the winter time when it is impossible for them to work.

I have lived long enough to see the evil effects upon the character of those who have grown up, petted, indulged and provided for, until they have acquired habits of indolence that are almost impossible to break. Such persons will receive gratuitous support for a time, with a degree of thanks and appreciation, but by and by, they reach a point of impudent insistence that they shall be cared for in their idleness. Such persons are almost sure to have extravagant notions with reference to their food and clothing and their place in society. The effect of indolence, and looking to some one else to care for them, is most unfortunate. They become conceited;

(Continued on page 8)



# NOTES AND COMMENTS

Rev. G. W. Ridout, Corresponding Editor.

## I.

"Give me the love that leads  
the way,  
The faith that nothing can  
dismay;  
The hope that no disappoint-  
ments tire,  
The passion that will burn  
like fire;  
Let me not sink to be a clod;  
Make me thy fuel Flame of  
God."



Perhaps no prophet of God in modern times exemplified the above words more than Commissioner Brengle, of the Salvation Army. A college graduate from Indiana, he went to Boston School of Theology as a young Methodist minister. There he came into contact with professors who taught the Wesleyan doctrine of sanctification. A group of students banded together to seek the blessing. Then Moody came to Boston and held those great meetings which stirred all Boston; he preached on the Baptism with the Holy Spirit and told his own experience, showing that this was a present-day experience for believers. Brengle said: "I yielded myself utterly to Christ and trusted his blood to cleanse from all impurity, and the inner Witness came and the Baptism fell upon me."

## II.

"Come down, O Love, Divine,  
Seek Thou this soul of mine,  
And visit it with Thine own ardour glowing;  
O Comforter, draw near,  
Within my heart appear,  
And kindle it, Thy holy flame bestowing."

Moody received his baptism of fire in answer to the prayers of Auntie Cook, Chicago, and another godly woman. One day they said to him: "Mr. Moody, we are praying that you may receive your personal pentecost." He told them they should pray for sinners, not for him; but they kept on praying. Moody invited them to his study where they talked and prayed, and Moody was possessed with an agony of desire for the baptism of the Spirit. The big fire came and burned the city and Moody's church; he went to New York to seek funds to rebuild his church; there he met a Spirit-filled man who helped him; one day walking down Broadway the Spirit fell upon him; he went back to Chicago and preached with a new power; where he had seen ten converted, now he saw hundreds.

## III.

It was a saying of Dr. Charles Inwood: "When God is going to do something wonderful he begins with a difficulty, and if he is going to do something *very* wonderful he begins with an impossibility." That is a strange statement, but as we read the history of God's acts along the ages we see how startlingly true it is. We are reminded of those words of Isaiah 55:8, 9: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It was an obscure Moravian that led John Wesley, the Oxford man, to his conversion. It was an ex-colliery man, a miner, who led that great Wales Revival. It was a Chicago shoe salesman, Moody, whom God used to bring on the great Revival in Great Britain and America. "Not many wise men, not many mighty, not many noble are called. But God." 1 Cor. 1:26, 27.

## IV.

One of the mystical writers said: "One of

the chief causes of the poverty and mediocrity of spiritual life in our day is the failure of the clergy to live, act and speak supernaturally, sometimes through ignorance or the lack of a true conversion, sometimes through timidity." A minister with whom I preached in a revival just after the war told of the great change that came upon his ministry after attending a convention on the higher life in which full salvation and the second coming of Jesus were prominent truths in the preaching. He had gotten his people to spend thousands of dollars in equipping his great church with all the necessary fixings for social service, but it was all a disappointment. When the new vision and new power came to him the people said: "We have a new preacher; his sermons are different; his life is changed." Truly, a great change had come. More prayer life now; more spiritual power; more joy; more victory.

## V.

Bishop McCabe was a flame of fire to Methodism in the days of long ago. When he was a pastor his diary reveals his devotion to God in the following questions:

"Did I strive to begin the day with God?  
"Has my conversation been in heaven?  
"Have I made any personal effort for the salvation of souls today?  
"Have I enjoyed this day the evidence of my acceptance with God?  
"Have I reason to believe that I am growing in grace?  
"Am I looking for full redemption?  
"There are two duties which I must not neglect. These are self-examination and fasting. I propose to hereafter to be more diligent in the performance of these duties. I hope God will assist me. I want, therefore, to spend the first Friday of each month as a day of fasting and prayer for the continued evidence of my pardon and the permanent indwelling of the Holy Spirit."

## VI.

Sometimes the missionary gets instructed by those whom he has sacrificed to serve in manners and ways, totally unexpected. Here is a good story from the Hebrides:

"John G. Paton, missionary to the New Hebrides, was baffled for a long time because the natives of the South Sea Islands had no word in their language for 'faith.' How could he make them understand what it meant? One day while busy translating the Bible a tired native came into his study, sat down in one chair and put his feet on another chair and said, 'How good it is to lean your whole weight on these chairs.' Paton got the suggestion—found the word for 'faith' or 'believe.' He then used it in his translation as follows: 'God so loved the world that he gave his only begotten Son that whosoever leans his whole weight on him should not perish but have everlasting life.' 'Trusting Jesus, that is all.' One must trust his soul's salvation entirely into the hands of Jesus Christ—lean whole weight upon him. There is no other way. Our poor self-begotten, self-nurtured, self-centered morality cannot save us. We might as well try to mount a roof on a spider's web, or cross the ocean in a market basket, or climb the sky on an organ as to try to reach heaven by our own goodness or good works. Morality sounds sweet but it can't fly. It is fatally defective because it ignores him who gave us our very life, and sets at naught the perfect plan of an all-knowing and all-loving Father."

## VII.

A man came to see Andrew Murray, the

saintly preacher and writer of South Africa. Murray said to him: "Well, my brother, what news?" He replied: "I have brought you a pamphlet to read which has deeply interested me." "What is it?" "Oh, it is an exposure of the damage Spiritism is doing, and its title is 'Satan among the Saints.' With a twinkle in his eyes Murray said, "But, I want to hear of God among the saints."

It is one thing to expose the works of Satan, it is another thing to cast him out. One may become a great denouncer and a radical and storm at Satan's ravages, but more than that is needed; we need the power to capture the victims of Satan's rage and snatch them out of his hands.

"I want to hear of God among the saints," said Murray. Yes, we do want to hear more of what God is doing. Brother, what is God doing in your church? Answering prayers? Saving souls? Sanctifying believers? This is a great age for reports. Why are so many reports so one sided, telling only what man is doing. Let us hear more of the wonders of Immanuel!

## VIII.

It is reported of a colored preacher that he once said to his people: "It's all right when I preaches about the sunset, and it's alright when I preaches about de moon playing on de water; but it seems like a kind of coolness comes over dis congregation when I teches on the Ten Commandments."

There is a vast difference between religious emotion and religious practices among some folks. To put out the fires of religious emotion in the churches is a perilous proposition; some preachers have done that to their peril. We like the warmth, the intensity of pious souls, even if they do break out in a shout now and then; but then we expect shouting Mary and shouting John to live as straight as they testify.

The Ten Commandments are still in force, despite the efforts of many modernists to destroy the authority of the Scriptures. Piety should make us most conscientious in paying our bills and meeting our moral obligations. The clean life and honest and upright dealings should go hand in hand with the testimony and the shout.

## Nita Finds Peace.

A touching story of a man and woman who made shipwreck of their marriage. There is just one child, Nita, who is just approaching young womanhood. Not one of them is religious, but Bard, a friend of Nita's lends her his dead mother's Bible. They study it together, hold on to God in prayer until they not only find the peace that passeth understanding, but the mother and father are brought together and to God by Nita's study of the book. A very touching story.

"Nita Finds Peace." Price 75c. Order of Pentecostal Publishing Company, Louisville, Ky.

## RED LETTER GIFT BIBLE

We have been fortunate in purchasing a large quantity of a very attractive Red Letter Bible with good bold faced type, pronouncing, a large number of illustrations, 64 pages of Bible helps. It also has a presentation page and it is very attractively bound in a good quality of flexible moroccol, stamped in gold and very neat and attractive in style. It will make a beautiful gift for some child at Easter time.

We offer this Bible at \$1.25, postpaid. Order of Pentecostal Publishing Co., Louisville, Ky.



# THE DISTRESS OF NATIONS

Rev. J. C. McPheeters, D. D.

II.

*"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."* — Isa. 24:1.



The present distress of the nations of the world is raising questions in the minds of many people as to the meaning of all the confusion. The Bible contains outstanding prophecies concerning two great catastrophes in world history, having a number of things in common, yet widely different in other things. These two catastrophes are:

the destruction of Jerusalem, and the great tribulation at the end of the present age.

One of the common characteristics of these two periods is the appearance of false prophets. Soon after Christ's ascension there were many false Christs that appeared in Palestine and other Oriental countries. Some of these false Christs were: Agudas, Simon Magus, Marchozab, and many others. The false Christs and Saviors have characterized the present age in abundance. Some of these who have appeared upon the scene have assumed the title of God. We have had tidal waves of so-called "Saviors" that have spread upon the horizon in recent years. Numbers of these have been the heads of Oriental cults. We had a young man some years ago coming from India who was advertised as a Savior. This young man, however, had a spark of honesty in him sufficient to kick over the traces, and he announced to his tribe of followers that he was no God or Savior, and his sponsors had to give up the tour. So let us bear in mind that a common characteristic preceding the destruction of Jerusalem and the end of the age is to be the appearance of false Christs and false Saviors.

Another common characteristic preceding the destruction of Jerusalem and the end of the age is described in the 24th chapter of Matthew, the 6th and 7th verses, which reads: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these things are the beginning of sorrows."

Concerning the signs that preceded the destruction of Jerusalem Josephus says that a flaming sword of fire hung in the heavens a full year before the city was destroyed. Shortly before the destruction a stranger walked the walls of the city, crying, "Woe is Jerusalem, woe is Jerusalem." This stranger continued to walk the walls, sounding this note of warning, until he was struck down with a stone, and killed. There was abundant warning in the words of Jesus himself concerning the destruction of the city. Certain signs will also attend the period preceding the great tribulation. Among these signs will be wars and rumors of wars, and nation rising against nation. Undoubtedly these signs are in evidence today throughout all parts of the world.

Another characteristic sign of both of these periods of world history is a period of persecution. These persecutions are described in the same chapter, as follows: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many."

The period of persecution preceding the destruction of Jerusalem is well known, and

also the days of the martyrs which followed this period. Many years ago men were saying on every hand that the days of religious persecution were over. No one believed that such a period would again come to the world; but we now are witnessing such a period of great persecution. Religious persecution has been going on in Russia since the days of the Revolution and the coming of the Communist regime to power. Hundreds of thousands have been hunted and killed like beasts, that they might be tormented because of their faith. Religious persecution is going on in Germany on a titanic scale. Germany has turned from the Christian faith, and is adopting a neo-pagan religion, and many Christian leaders are in prison in that land at the present time, because of the stand they have taken for their faith.

The destruction of Jerusalem is described in the 21st chapter of Luke, verses 20 to 24: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of her depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

These words have literally been fulfilled. It was in the year A. D. 66 that Paulus, the Roman general, laid siege to Jerusalem. Paulus was succeeded by his son Titus, A. D. 71. Titus prosecuted the siege of Jerusalem to its awful end. The Jews themselves were divided into petty factions, and killed one another, while the Romans besieged their city when they refused to surrender.

Josephus describes the terrible scene that followed when the Roman armies entered the city. A million people were killed, and approximately another million were taken into captivity. There had never been such destruction of human life in the history of mankind up to that hour. The whole city was leveled, and was left without a single inhabitant. After fifty years a Roman colony was founded on the memorable site where Jerusalem once stood. The old name was dropped, and the city was called Elia Capitolina. The former site of Jerusalem bore this name for two centuries until the conversion of the emperor Constantine in 312 A. D., who restored the sacred name of Jerusalem.

The prophecy of Jesus in connection with the destruction of Jerusalem says that the Jews shall be scattered throughout the nations of the world. This prophecy has literally been fulfilled, for Jews are found in every land and clime. They have gone to the ends of the earth, maintaining their racial integrity, a miracle of the ages. This has not happened with any other race or people. Every other race has lost itself in the third generation when thrown into the midst of another nationality. The prophecy says that Jerusalem shall remain trodden down until the time of the Gentiles is fulfilled. Jerusalem is to be restored, according to the prophet, to her former glory. Some of the most interesting events of the present age is the rapid restoration of Jerusalem, and the return of the Jews to the land of their nativity.

The Lord speaks specifically of the signs that are to be seen at his coming at the end of the age: "And there shall be signs in the sun, and in the moon, and in the stars; and

upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:25-28).

What is to be the attitude of the people of God in this period? It is to look up. Look up to the Lord in such a time. Look up to him for comfort and guidance and direction in the time of the world's great distress. Look up and hear his message when he says: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

Another sign is given by the Lord in the parable of the fig tree: "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24:32-34).

The Lord gives a final warning and exhortation concerning our conduct in this period of the distress of the nations: "And take heed to yourselves lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all of these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36).

The signs of the times should bring us to a closer walk with our Lord. The rapid fulfillment of prophecy in the startling and shocking events of present day world history, should cause us to look unto Christ our Lord with renewed faith in the blessed hope of whose appearing the present distressing events point as an index finger.

## REQUESTS FOR PRAYER

Please to join me in prayer for the restoration of my children to the Lord, and that he would send more men to preach the whole gospel, which is "the power of God unto salvation to every one that believeth."

Pray for a sister that she may be baptized with the Holy Ghost.

Please to pray that a lost book, entitled "The Heavenly Vision," may be found. Pray for a sister that her body may be healed.

Mrs. S. A.: "Pray for an improved condition in my home. Pray for the salvation of my husband, and that he may come back home. I am in poor health and need him to help in making a living."

## Greater Love Hath No Man.

A most fascinating story of a young man from Baltimore spending his vacation in the Virginia mountains, where he was trying to gather material for a Civil War story. He fell in love with the daughter of one of the warring families, was shot by a mountaineer, but recovered.

This is a touching story—deeply religious—one that will hold the reader. Erie Brown's friendship with big Jim Callum, the Christ-like love in Jim's heart and the sacrifice of his life which ended a fifty-year feud, is most impressive—unforgettable.

"Greater Love Hath No Man." Price \$1.00 Order of Pentecostal Publishing Company, Louisville, Ky.



# THE HERALD PULPIT

## EVIDENCES OF REPENTANCE

Rev. John E. McGraw.

*"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of this world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge." 2 Cor. 7:10, 11.*

**R**ATHER than merely defining the term, the apostle here describes the working of repentance. We often hear it said that godly sorrow is repentance. The Bible states, however, that "godly sorrow worketh repentance." Godly sorrow is the internal element that causes a change in the outward conduct—a "right-about-face." Similarly love is not marriage, although love leads to marriage. When a man repents he not only exerciseth godly sorrow, but godly sorrow also exerciseth him.

Repentance is foundational, and is a prerequisite to all further Christian experience. If we here fail to dig deep and lay hold of the Rock, our whole superstructure will go down with a crash when the storm is raging, and we shall be eternally ruined. Our experience, if genuine, will conform to the Word of God, and to examine our foundation will confirm our faith. On the other hand, if our foundation is insecure we had better find it out now. Paul's purpose in writing the above words to the Corinthians was to show them the evidences of their repentance. He mentions seven items.

### I. Carefulness.

*"For behold this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you."*

Carefulness, then, is the first evidence of repentance. The repenting soul is careful to quit all known sin. Godly sorrow will surely put a stop to the transgression of God's law, and cause one to be very careful, lest he offend the Lord in any manner. Nothing less is "repentance toward God." Also he is careful how his conduct influences others. He desires others to turn to the Lord and seek salvation and does not injure, or put stumbling-blocks in their way. A professor of religion who is careless how his conduct may affect others is not even penitent, much less regenerate.

Likewise, a penitent soul is careful of his words. Gossip is uninteresting, slander and smut are abhorred, and backbiting is foreign to the temper of his mind. He feels his own unworthiness much too keenly to criticize another. Imagine a weeping penitent at the mourner's bench criticizing the preacher for preaching too closely and exposing his sins; or finding fault with a brother who prayed too loud! Now is it not just as inconsistent for one who says he has obtained mercy to act thus, as it would be for the one seeking mercy?

Also a truly penitent soul will be careful to avail itself of all possible help. It will be glad to humble itself at a place of prayer; careful to yield everything to God. The humbled soul will not balk at obeying the Lord, confessing sins and making restitution. Now we want to notice that this carefulness is not mere pretence; it is not tacked on for an occasion; and is not a practice submitted to, temporally, as a Lenten season of self-denial.

This is *inwrought* carefulness. It is wrought by godly sorrow and never leaves one unless he backslides. Thus carelessness concerning our conduct, influence or speech; carelessness concerning the services of God and the means of grace; or merely forced or affected carefulness in these matters indicate a lack of evangelical repentance.

### II. Clearing of Yourselves.

*"Yea, what clearing of yourselves."*

This is the second evidence of repentance, or the further working of godly sorrow. It does not mean that one will try to clear himself by covering his sins, as did Adam, and as many of his children still do, rather the opposite is implied. The way for one to clear himself is to confess his sin and own his guilt. "If we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness." Confessing our sins to God, and our cheating, lying, evil-speaking to those we have injured goes a long way in clearing ourselves; but this is not always enough. If we have defrauded another we must make proper restitution. We once heard an evangelist relate the following. A man in a testimony meeting arose and said he was standing on the Rock. A merchant then arose and said, "That's a lie. He is standing in a \$5.00 pair of boots of mine that he has not paid for." The Bible says: "If the wicked restore the pledge, give again that he has robbed, walk in the statutes of life, without committing iniquity; he shall surely live." Ezek. 33:15.

Thousands are not "clear" in their Christian experience. They have uncertainties, misgivings and a lack of assurance. Their vision is blurred, their sky is cloudy, and the light does not shine brightly. They do not clearly perceive the truths of the Bible and fail to discern the line of demarkation between the things of the world and the things of the Spirit. They need godly sorrow to work a clearing of themselves. It is gloriously possible to be as clear as the noonday sun in our relationship to God. This clearing process is not surface work, but that which probes deeply into the soul, removing the thick darkness of sin and preparing the soul for a burst of heavenly sunlight. Then one begins to walk in the light; he no longer sits and begs or goes about seeking someone to lead him. Are you clear in your soul?

### III. Indignation.

*"Yea, what indignation."*

This indignation is not directed at another, but at yourself for your own sins, and for the shame and reproach you brought upon God. The longer, the further, the deeper godly sorrow works the farther away from sin it takes one. Some professors of religion talk of former scenes of sin and vice; perhaps of stealing watermelons or getting drunk, as if those were the good old days. Of course, they have settled down and joined the church; but they never repented. A full measure of godly sorrow would cause them to be ashamed of such conduct. Yea, even indignant.

### IV. Fear.

*"Yea, what fear."*

We fear being lost. We fear lest a promise being left us of entering into his salvation we might come short of it. This strips us of all confidence in ourselves, in our resolutions and in the strength of our determination. As we realize the power of sin and our own ut-

ter weakness all props are knocked out from under us. We fear lest, after all, we might fail, and thus are spurred to greater effort. As the holiness of God is more clearly perceived a godly fear of offending him takes possession of the soul. While the seeker may not realize that he is passing through these various stages, and while the time element varies greatly, yet in every example of genuine repentance we believe the soul is thus affected. "The fear of the Lord is the beginning of wisdom."

### V. Desire.

*"Yea, what vehement desire."*

It is not enough to merely forsake sin. True it is that "walking according to the course of this world" is *past* for those who turn to God; but they must have something to take the place of the things laid off. When the heart becomes indignant at its former sins and fears that it might come short of salvation, then it begins to greatly desire the peace of pardon and the washing of regeneration. As the soul despises the earthly, it longs for the heavenly; as it turns from the warfare of sin, it desires the peace of God; as it forsakes the allurements of the world, it seeks the heavenly glory; and as it leaves the old crowd on the broad way, saying, "good-bye" to Satan forever, it vehemently desires the people of God, the narrow way and the presence of Christ. If the measure of our love for heavenly things is determined by the extent of our hatred of worldly things, then we see why there is so little desire for God, for his Word, for prayer, spiritual services, holiness and heaven. Most people have never had sufficient godly sorrow to completely wean them from the world and sin. Many come to the altar without sufficient desire to really pray. Others pray fervently and soon strike fire because of the vehement desire that godly sorrow has wrought in the soul.

### VI. Zeal.

*"Yea, what zeal."*

We speak of the zeal of a convert; Paul, of the zeal of a penitent. It is only natural for one who has earnest desire for salvation to be zealous in doing everything that would bring him his heart's desire. At this stage it is not difficult to get the seeker to pray, to confess, to ask forgiveness, or make restitution. In all his seeking he now manifests a zeal which was lacking at first. There is a whole-heartedness to his seeking; a yieldedness to doing God's whole will in spite of what men or devils may say or do or think. When Charles G. Finney was seeking the Lord he went out into the wood to pray. But he was so fearful lest someone would discover him praying that he used every precaution to keep from being seen or heard. Then the Lord revealed to him the true condition of his heart. He, a guilty sinner, was ashamed to be found praying to the God whom he had offended. He was so overwhelmed with a sense of his sinfulness that he began to pray in earnest, not caring who might see or hear him. In that frame of mind he prayed until the burden of sin rolled away.

### VII. Revenge.

*"Yea, what revenge."*

How thoroughly God deals with the sin question when he leads a soul through the strait gate! Not only does the soul with in-



## The Richmond Rival and Else.

BY REV. C. F. WIMBERLY, D. D.



NE of the most unique and daring undertakings in the history of evangelism, was the city-wide campaign in the old city of Richmond, Va. About fifty churches of Richmond and Petersburg united in a simultaneous effort, the preaching being done by visiting ministers. All were entertained at the fine old Jefferson Hotel, and the management, under Mr. W. C. Royer, did everything possible to show the guests every courtesy. Each morning all the local pastors met with the guests at breakfast in a private dining-room, at which time there were reports, testimonies, prayers, songs, and inspirational addresses. It was evangelism at its best.

The visiting ministers were from a wide area throughout the church; among them Bishops Purcell, Selecman, Moore, Peele, and Boaz. Early in the campaign Bishops Selecman and Purcell became ill and had to return home. The campaign was in charge of Dr. Harry Denman, Secretary of the Commission on Evangelism. He proved himself to be a master of ceremonies, and it was obvious that he had a burning passion for his work. He was ably assisted by Dr. J. M. Potts, presiding elder of the Richmond District, a brother beloved, who kept his hand on all the organization.

Along with us at every breakfast were two of Richmond's outstanding laymen—Mr. Luther Wells and John Redd, both lay leaders who took their jobs seriously, and their presence was an inspiration to us all. These brethren put their all into the meeting. Bishop Peele, who lives at this hotel, mingled with the brethren, and was the embodiment of kindness and brotherly love. He is a genial spirit, and we all fell in love with him and his charming wife.

The work was not limited to the churches; there was preaching, daily, in jails, shops, factories, CCC camps, broadcasting, and a loud speaker wagon on the streets. "Put God first" was placarded over the city. On every hand we could hear: "There is something happening in Richmond."

The high spot of the campaign was the noon-hour preaching by Bishop Arthur Moore at Broad Street Church. The house was packed and Bishop Moore never rose to higher altitudes of a burning evangelism than in those great messages; business men, office workers, and all the preachers attended.

Our work was with Rev. W. S. Gardner, formerly of South Carolina, and a son of Rev. A. M. Gardner, of sainted memory, a member of the South Carolina Conference. Brother Garner is doing some academic work at Randolph-Macon, and for that reason could not be with us at our get-together breakfast. He is much loved by the people of Branch Memorial, and has a bright future in that great conference. His brother, Rev. C. O. Gardner, is also a pastor of a prominent church in Richmond—Asbury—and is doing a constructive work.

In addition to these brethren, we renewed fellowships of long ago. Bishop Selecman was a co-pastor with us in St. Joseph, Mo., and Dr. J. W. Pearson, now pastor of First Church, Lynchburg, Va., once a member of the Tennessee Conference. We held a meeting for Brother Pearson in Nashville, Tenn. It was a genuine pleasure to meet again these friends of other days. One of the greatest by-products of the campaign was the fine fellowship with the brethren; it could not have been better. Another very pronounced by-product was the general impact of evangelism on the city. Every one felt that our Methodism was coming into its own. Great services were reported each morning by pas-

tors and visitors.

Aside from being in a great religious movement, was the thrill of being in this wonderful old city, so rich in history and romance. We know of nothing that can equal a visit down the Virginia Peninsula; we doubt if there is a spot in all the world so pregnant with heroic deeds of yesterday, and the city of Richmond ranks first in such matters. All about it is felt the romance of an age of chivalry. Landmarks dot the landscapes where tragic deeds were wrought. There was also in Hollywood the grave of Maj. General J. E. B. Stewart, one of the most remarkable personalities of military history, being promoted to Major General at thirty-one. General Lee said of him: "It was not his cavalry that I missed at Gettysburg, but it was Stewart." When Lee lost Stonewall Jackson, "Jeb" Stewart, and Albert Sidney Johnson, the sun of the Confederacy began to sink. Just in the rear of Stewart's monument is that of General Pickett who led the tragic charge at Gettysburg. Fifteen thousand started across the wheatfield, and five thousand reached the "Bloody Angle." That night Pickett wrote his wife: "But for you, darling, I would gladly be lying out there with my brave boys." In Oakwood there is buried seventeen thousand Confederate soldiers who gave their lives defending Richmond, with their brave Commander, Gen. Stewart.

There is scarcely an acre of ground for miles around, but that some deed of valor was enacted, dating back through three hundred years of history. The Virginia Peninsula has been the theater of three major conflicts, as well as many minor wars with Indians, beginning with Jamestown. The actual walls of the church built in 1613 are within the present structure. Looking out across the river are the statues of Capt. John Smith and Pocahontas. On a gnarled old tree, is a large bronze tablet, where Rev. John Hunt administered the first Holy Communion on this continent. In the Old Bruton Parish, Williamsburg, is the marble fount at which Pocahontas was baptized.

To visit Williamsburg, now restored to ante-Revolutionary status by the generosity of Mr. Rockefeller, one may gaze upon scenes exactly as seen by Washington, Lafayette and Cornwallis, during the days leading up to Yorktown, the "Waterloo of the Revolution." One of the most beautiful drives in America is along York river, between Williamsburg and Yorktown. We felt a lump in our throat as we stood on the spot where the proud Cornwallis surrendered his sword to Washington. It was a thrilling experience to cross the five-mile bridge from Newport News, where canoes had plied the waters in Colonial days, and see so many landmarks of old churches, old plantations, and then, the little village of Smithfield, where, for 300 years they have cured hams that are nationally known. Speaking of hams; we saw in the window of a restaurant on Broad Street, a ham with this card on it: "The largest ham in the world. Weighs 108 pounds—valued at \$1,000." It reminded us of another "ham" we saw during the World War, when \$1.00 bought three pounds of sugar. This was the sign on it: "Will exchange for real estate, or sell on installments."

The most interesting old home between Smithfield and Petersburg was the "Bacon Castle." Nathanael Bacon, a young nobleman, was the first to raise a row with England because of her oppression of the Colonists. His "Rebellion" was a failure, and the snobs wanted to hang him, but his following was so great they dared not do it. This was one hundred years before Patrick Henry thrilled the House of Burgoise in Old St. John's Church in Richmond. "Bacon's Rebellion" was the entering wedge which ended at Yorktown.

The "White House of the Confederacy" has thirteen rooms, each room dedicated to one of the Confederate states. In those rooms are

uniforms, saddles, revolvers, sabers, canteens and flags used by officers from those states. In this home, Winnie Davis was born, the "Daughter of the Confederacy." She sleeps in the lot with her father in Hollywood. We felt a strange depression when in the room where Aaron Burr was tried for treason. Out from this room came one of the saddest pages of our national history. Philip Nolan, a Naval officer, was so fascinated with Burr, and was so under his influence, that he cursed his country and the court marshal sentenced him to a life to be spent on the high seas, never to see his country, his flag, or know anything of what ever happened. When he died and was buried at sea—an old man—he begged for a flag to be wrapped around him; the "Man without a country." All the air of Richmond is surcharged with the epic romance of history at its best, and worst.

## Don't Forget to Order

That 1939 Arnold's Practical Commentary; and it should be done right away, that you may have its very excellent aid throughout 1939. I always feel I am doing a favor by bringing this helpful Commentary to the attention of our readers, for it contains all that is necessary to give one a comprehensive study of the Sunday School lesson. It has the Daily Bible Readings bordering on the lesson, Explanatory Notes, a full page of Life-centered Discussion of each lesson, Practical Applications, Lesson Illustrations, Teaching Plans for all departments, Bible Dictionary, Questions, A Chart, Maps, and 53 Blackboard Exercises illustrating the lesson. The entire lesson is given in four pages, so it is easy to turn to any portion you desire, readily. I cannot say how many years I have used this Commentary, and I never hesitate to get my new copy about this time, so as to have my weapons of teaching warfare always at hand. The fact that we sell hundreds of them, annually, is ample proof that there are others who know its worth and feel they cannot do without it. And as I have often told you, one of the most interesting features of the book is the price.

MRS. H. C. MORRISON.

Arnold's Practical Commentary. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Bradenton, Fla., March 8, 1939.

Rev. H. C. Morrison, D. D.

Box 774, Louisville, Ky.

Dear Dr. Morrison:

In view of the fact that you have been with us in two revivals in our Methodist Church in Bradenton, I know you will be interested to know that we have changed our Holiness Prayer Meeting into what we now call The Methodist Holiness League of Manatee County.

It is not our thought to confine the membership or labor of this League to this county, but it occurred to us that in the beginning perhaps that would be a more suitable name, with the possibility of enlarging if the organization should grow.

There is a group of us who are Methodist in our teaching, faith and affiliations, who have no thought of leaving the Methodist Church for membership in some other church or religious organization. We are true followers of John Wesley. We believe that the preaching of the same great Bible truths, Wesley and those associated with him proclaimed so earnestly and faithfully, have the same power in them they had when they produced the revival out of which our church came; and if faithfully preached now will produce the same results and bring about a revival in our church and country which is so sorely needed.

It is our purpose that the members of this League shall be genuinely loyal to the congre-

(Continued on page 9)



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## "What is the Use of Higher Education for the Ministry?"

J. E. SAVAGE.

This question is one of the Banquo's ghosts of today. Most of our leaders are urging it. But what are the facts relating to it?

Patent truths emerge from even the most limited survey, that do keep the question afloat. Is it not patent, that men who have natural gifts and adaptation, who have physical magnetism, and personality, have attained high distinction and usefulness without even a Bachelor of Arts degree? And is it not just as patent that men of culture and scholastic attainments often occupy mediocre positions? Again, so far as salaries are concerned, if the results mean anything, the months and years of arduous labor spent in acquiring post-graduate honors may never be worth a shilling. We can all point out men who added four or five years of post-graduate training to their College experience whose salaries never increased, but were even less than they had been before, notwithstanding the fact that their quality of work was more efficient.

Are we to conclude then, that higher education is unimportant? By no means. The fact that some men have attained distinction without it is no argument against it. There are diversities of gifts. Some have the scholarly aptitude and others do not. It was a modern educational fallacy that classical education is for all alike; that all talent is grist for the same type of mill. David cannot wear Saul's armor now any better than of old. Some men with natural talents of sling-shot ability and brook-stone naturalness can slay more Goliaths than they could if they were endowed with all the plumaged armor of collegiate degrees.

But does that apply to you? Very likely not. If God has given you the opportunity and the ability, look inside and you'll find duty, like Jack-in-the-box, jumping at you. If your intellectual endowments and privileges are God's messengers to guide you to the "Schools of the prophets," do not disobey their challenge. You are devoted. Your talents are pre-empted, and you are obligated to reach the highest degree of scholarship possible in order to answer to God for the particular talents with which he has endowed you. It is true that Gideon didn't stop to paint his pitchers. It is likewise true that had not Paul sat at the feet of Gamaliel, and mastered Greek and become a scholar of 'no mean city,' God would have looked elsewhere for a leading proponent of the Christian missionary movement of that day. God does need some workmen of high scholarship. Had it not been for Athanasius what would have happened to the creed? If "The Seventy" had not been scholars where would the Old Testament be? And if Origen, and Chrysostom, and Wycliffe, and Luther, and Wesley had not followed the gleam where would the New Testament have gone?

But how much did they get out of it? Persecution, suffering, penury, and what not. But they rendered a great service! Wesley never left the Church of England. But he did leave the Methodist Church—to bless the world!

What we need to do then, is to recognize not only talent, but types of talent. Find your type and your field of service, and then with the type of intellectual machine which God has given, cut as large a swath as you can. And don't try to harvest the golden

### RADIO MALE QUARTET



W. Doyle, F. Leichhardt, J. Brookshire, H. Webb

### RADIO DEVOTIONAL LEAGUE PROGRAM

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6:00 to 6:30, Central Standard Time

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These programs are heard over WHAS, Louisville, Ky., 820 Killoycles.

grain with somebody else's type of machine. Each man has his task and should neither despise the talents of others nor try to ride them. And whatever scholarship you may attain, remember it is not an end in itself, but a means—a tool to be used for the glory of God.

## Adventures In Evangelism.

BY MAJOR WESLEY W. BOUTERSE.

### PART TWO.

9:35 P. M. "Here are your friends, Vester," called the Chaplain in none too steady a voice. "Well, I'm sure glad to see you," said the voice, and we shook hands through the bars. I don't know just exactly what kind of a man I expected to see, but here he was smiling and laughing with joy, now we had arrived. "They have all treated me so nice; they've been mighty fine, but I'm glad you got here; I didn't know whether you'd come!"

It wasn't hard to make conversation; he was as cheerful and confident as man could be. It wasn't forced gaiety; behind the smile was a poise that some of us at the moment didn't possess. We were feeling the responsibility of guiding the last hours of a condemned man; he was radiant in a hope and assurance that astounded us Christian believers.

"I thought you might want me to read a little from this Book," I began presently, taking out my New Testament. There seemed nothing more appropriate than Luke 24: 39-43, the story of the thief on the cross. Jesus, you know was executed by the state. If ever one knew how a condemned man felt in his last hour it was Jesus. He took that long walk too. He was a "criminal" paying his debt to the law. With him also you will remember there were two other criminals. Jesus not only knew how it felt to be a condemned man, but in his last hour, he was associated with other criminals. You remember what one of them said, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, today shalt thou be with me in paradise."

Peculiarly appropriate those words: "Today shalt thou be with me in paradise." Some of us look forward to meeting him in the hereafter, but you, Sylvester Warner, will be with him in just a few moments. And the man actually laughed out loud in genuine faith and joy at the thought. Then we read John 14: "Let not your heart be troubled, ye believe in God believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you"—Sylvester Warner—"unto myself, that where I am ye may be also."

There is no doubt about that! It is God's word. And spoken to a dying criminal! There is comfort in his Word. I seemed to remember that Paul and Silas had sung in jail. We three, the prisoner, the Captain and myself, joined our voices in

"There's a land that is fairer than day,  
And by faith we can see it afar,  
Where the Father waits over the way,  
To prepare us a dwellingplace there.

"In the sweet bye and bye,  
We shall meet on that beautiful shore."

And as with Paul and Silas, the other men in Death Row heard us singing. On the second verse, the man on the other side of the bars sang a tenor part, the Captain sang alto; it was in three part harmony that we sang

"We shall sing on that beautiful shore,  
The melodious songs of the blest,  
And our spirits shall sorrow no more,  
Not a sigh for the haven of rest."

With the song ended, I prayed. When I had finished the Captain prayed. Then the condemned man prayed. It was not a prayer for forgiveness like the thief, predecessor, on the cross; that prayer had been offered long years before. This man had been in Death Row five years, lacking one week. It was in that long past that the prayer for forgiveness had been offered. Now he thanked God for that pardon, and for the peace that his Presence brought. It was a prayer for strength for this fast approaching hour. His voice did not falter. It was a prayer of faith for additional strength and courage. I looked at my watch; surely it must be about time. It was exactly 9:45; we had been talking and praying ten minutes! 9:45. Two hours and fifteen minutes left!

I asked him about his conversion. How had he come to know the Lord. It was an interesting story: In his youth he had been saved in a revival meeting, and had actually led a number of prayer meetings. But he had moved into another state, and started drinking with bad companions. Then came the clear-cut testimony of finding Christ as his Savior in his cell after he was convicted for a double murder. And there was ample evidence that the conversion was real. He discussed the Governor's attitude in refusing him a commutation of sentence. "I don't want you to think I am criticising the Governor. He is doing his duty as he sees it, and I'm ready to pay my debt to the state."

Earlier in the afternoon his father and sister had visited him. It must have been a very trying time! Both had wept; the sister must have gone completely to pieces for it was necessary for the condemned man to comfort them. To the unsaved sister he read the third chapter of John, laying particular em-



phasis on being born again.

We were now seated, talking calmly and quietly. After relating this circumstance, he arranged with the Chaplain the order of his own funeral. It was his wish that the same scripture be read that I read for his comfort this very night. It seemed surpassing strange that this man, sitting here in perfect health and in perfect control of his faculties, should be calmly arranging with his Chaplain for his funeral. 10:30 P. M. We had been talking, singing, praying now for an hour. The condemned was talkative. He was now saying: "If it had not been for whiskey I would not be dying tonight in the electric chair."

Before the night was over, the Captain who was with me had a brief word with the other men in Death Row. Each one made the same statement; it had been whiskey that had brought them to their present state. "But," he continued, "the Lord has been merciful to me, and he'll go with me all the way. I've seen twenty-five go since I came here. I'll be the twenty-sixth." He was twenty-eight years of age, and had spent five years in Death Row. My watch ticked off the seconds slowly. I must not let the time drag. The Captain yawned! Sylvester asked if I could find something else to read out of the Bible.

11:15 P. M. The Chaplain suggested that he go out for just a moment for some fresh air. I don't think it was fresh air he needed; the moments were now seeming like eons of time. "You're not going to leave me, are you?" asked the voice behind the bars. "No, we're just going to step out for a moment, and we'll be right back."

Once again we traversed the length of those corridors. The two colored men whom we had passed earlier in the evening were still there sitting under the dim light. Once, in the upper levels of the prison we saw a group of hollow-eyed guards, and newspaper reporters finding it hard to sit quietly through the remaining silent hour. There was certainly nothing for us to do up here. We started back down. There were the two colored men. "What are they doing up at this hour of the night?" I ventured to ask, "They are the undertakers," replied the Chaplain shortly.

11:27 P. M. We are back. A guard has just come in and gave his greeting to Warner. Cheerful and almost gay, the condemned man returned the greeting. "Here, I've got something I want to give you." It was the guard who had charge of the arrangements in the death cell. The man turned to the condemned. "It's a rabbit's foot. It hasn't done me any good, maybe it'll help you some." Everyone laughed. Then the condemned man said, "I want you to promise me that you'll meet me in Heaven." The guard had stepped into the room with the switches and controls and didn't answer. "Will you promise me?" called the condemned, "I want to meet you over there." "Yes, I promise," came the reply of the guard, but he avoided the glowing eyes of the condemned. "Have you got something you can read to me?" he asked. I read the story of the woman of Samaria which says in part, "But he that drinketh of the water that I shall give him shall never thirst again." "That's right," he said. Certainly he had some satisfying portion that gave him this strength and courage.

11:42 P. M. A guard has just come in and arranged the chairs in the death chamber. The prisoner laughed with the guard, and again gave his testimony to the saving grace of our Lord Jesus. 11:45 P. M. Only fifteen minutes to go. A guard unlocked the outside hinges of the cell, but the lock to the door itself was still closed. I read the story beginning John 20:11, and prayed again. A guard from the outside rapped on the steel grating and hailed the prisoner in his cell. The voice of the visitor came through, "Well, good bye Warner." The prisoner

returned the greeting brightly to his unseen visitor, and exacted the promise to meet him in Heaven. "I'm going to Heaven, God has forgiven my sins, and I want you to promise me that you'll meet me there." "I sure will, Sylvester," came the voice back. Someone behind me said in a low voice, "Well, if he does, he certainly will have to change his ways."

12:00 midnight. It's now February 10th. The law will shortly be satisfied. 12:05. The steel door at the end of the corridor is opened and a group is coming in. They are guards and newspaper men. I nod to the reporter from the Louisville Times. The guard unlocks the main lock on the cell door; it sticks from its long years standing closed. The prisoner assists the guard by giving it a tug. He steps out with a smile while a guard takes his place on either side of him. But he doesn't need their help. The witnesses are now all seated and we walk into the death chamber. The prisoner walks up to the chair and sits down; his face is pale and tightly drawn, but there is still a faint smile. The Warden breaks the silence, "Is there anything you want to say?" "I want to say," said the man about to die, "that God has forgiven my sins, and has saved me. I want to thank the ministers who have helped me. And I want to ask all of you to meet me in Heaven."

"God have mercy on your soul," said the Warden.

The newspaper men were scribbling notes and glancing quickly from the calm face to record the words of that steady voice for their morning papers. The Chaplain read the Twenty-third Psalm. Four guards adjusted the straps, one adjusted the electrode to the left leg then tightly bound the legs separately to the chair. Another guard bound the arms above the wrist to the arms of the chair. Two others adjusted the heavy straps around the chest and fastened them behind. "Is that comfortable?" asked one. He nodded. The guard hurriedly took a sponge from a basin of water and placed it over the condemned man's eyes. Quickly now the electrode was fastened over the sponge. When properly adjusted a black veil was hung over the face, covering everything.

The Chaplain, the Captain and I repeated the Lord's Prayer. When the first words were over all preparations were complete, and a fourth voice joined in the prayer. It came in muffled tones from behind the black veil, "—and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory forever. Amen."

12:09. The Warden gave the sign; the motors hummed—twice.

12:13. The doctor took off his stethoscope and nodded to the Warden, who said in a shaken voice, "Twelve thirteen."

Sylvester Warner, the criminal—the double murderer, had paid his debt to the state. Sylvester Warner, the Redeemed Soul, was with Jesus.

We filed out quickly, the stench of burned flesh in our nostrils. The eyes of every man, supposedly sleeping in the crowded corridors, peered at us; they had been listening to the hum of the motors. We passed under the dim light. The two colored men were gone.

### Notice!

I left U. S. A. November, 1937, for a year of evangelistic work in South America. The work has grown so I have decided to carry on till July, 1939. The past year has been full of intense activities. We have preached over 500 times among missions and churches, schools, conferences, assemblies of various denominations—Methodists, Presbyterians, Baptists, Nazarenes, Friends, Episcopalians, Salvation Army and Independents; these labors have been in Panama, Ecuador, Peru,

Bolivia, Chile, Argentina, Uruguay, and Brazil. I have given most of the time to Brazil where, in previous years, we witnessed wonderful revivals. This time my work in Brazil has been in the South where in a province as large as Texas we have seen the fulfillment of Hebrews 2:4, "God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will." I am asking for your prayers for this full salvation evangelism in South America. Without the prayerful co-operation of the home people and their missionary offerings it would be impossible to carry on, as this is a prayer and faith work.

Yours in the Gospel,

G. W. RIDOUT.

Care Colegio Americano, Rua Independencia, Porto Alegre, Brazil.

### The Wondrous Blessing.

DAVID RAND PIERCE.

There was a thirsting in my soul,  
A hunger in my breast,  
A longing still unsatisfied,  
For sweet unbroken rest;  
I knew not how to find it then—  
Praise God, I do today!  
The precious all-atoning blood  
Has washed my sin away.

For long I dared not hope that I  
Might full salvation win;  
That such a blessing could be mine  
While in this world of sin.  
But when I consecrated all,  
And vowed the world to tell,  
With waves of peace and purity  
The fire from heaven fell!

'Twas not for ought that I had done  
The wondrous blessing came;  
My death of toil and sacrifice  
Had filled my heart with shame;  
'Twas Jesus, who, for such as I,  
Paid all upon the tree!  
Whose tears and blood in anguish flowed  
To cleanse and make me free!

So now my soul delights itself  
In Canaan's richest spoil,  
Grows fat on honey, milk and grapes,  
And corn and wine and oil;  
And, oh, the blessed victory  
That keeps my heart aflame,  
Since that sweet day the Comforter  
Into my poor heart came!

### Glorious Triumph.

Is another one of Louise Harrison McGraw's wonderful books of religious fiction. Charming Betty Thornton's romantic experience with Tom Marton, her disappointment, her soul struggle and triumph are attractively narrated in this story. This book emphasizes the thing more important in human life, that is, one's relation to God. A distinguished minister, in commending the book remarked that he wished he could place it in the hands of every young person, especially those about to choose life partners.

"Glorious Triumph," by Louise Harrison McGraw. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

### Letters On Baptism.

Fairfield's "Letters on Baptism" is considered one of the best on record. Once a Baptist, he was appointed to prepare a book in defense of Baptist views. His deep study of the doctrine of baptism resulted in a change of belief and this book gives the reasons for this change. Dr. McPheeters, pastor of Glide Memorial Methodist Church in San Francisco, Calif., says he never argues on this subject, but just keeps a supply of this wonderful book on hands. It always settles the question.

"Letters on Baptism." Published at \$1.00. Our special price, 75 cents in stamps. Order of Pentecostal Publishing Co., Louisville, Ky.



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(Continued from page 1)

get an idea that they are a superior being, and come to feel a contempt for those who have cared for them, because they have not lavished upon them larger amounts that they might live in more luxury and move in higher circles of society.

There are some people, many of them, who are self-reliant, who have a will to work under most any circumstances or opposition. They will overcome environment, handicap and win success, and in the winning, they develop a splendid personality. There are others with the most favorable surroundings and advantages who will fail; they lack initiative, and will power; they do not like to moisten their brow or blister their hands with toil. They fail to make a livelihood for themselves and, in failing, they develop a poor, almost worthless, personality.

There are men so no account that if you should give them a good cow that, with proper care would furnish self, wife and three or four children with plenty of milk and enough extra to buy the family bread; and if, on giving this cow you should give the plank to build her a good winter stall, with nails and hammer, they would let the plank rot, the nails rust, the hammer lie idle and the cow stand shivering through the winter in snow, rain and mud. If your life and observation have been so limited that you have not found out that we have a lot of this sort of humanity you have lived in such a narrow sphere you will be unable to appreciate the facts I am stating.

Such men need a master; the best thing the state could do for them would be to place over them a kindly, but positive, boss who would see that they work; that they provide, so far as possible, for themselves and family, and if, when they have done their best to secure food and clothing for their children, the state should supply that need; but the probabilities are that if a large percent of the kind of men I am discussing should be kindly handled, taught to work and the advantages which accrue, he would develop a personality entirely different from what he was when living in indolence and expecting some one else to supply his, and the needs of his family.

A very large percent of the people in this country who are living with a degree of com-

fort, and security against pinching want in their old age, started in life with nothing but health, and some of them, not so much as that, but with a will, with self-respect, with an honest purpose to get on, to work, to save, to be useful among their fellowbeings; to be able to contribute something to human welfare as well as taking care of themselves and those depending upon them. We have come upon times when we have politicians so utterly devoid of any statesmanship, they will seek office by promising the impossible to the shiftless and indolent, who have lived in idle wastefulness and come to have a bit of jealousy and hatred toward their fellowbeings who started with them in the race of life, have labored intelligently, and have made themselves comfortable in life.

There are many people, men and women, of excellent character who have been useful; they have worked hard, been generous; misfortunes have come to them; banks and various institutions in which they have placed their savings, have gone bankrupt; they have been beaten out of their savings; they have had prolonged illness. In this life so full of insolence and accidents, they have fought a losing battle; they are old and feeble. It is one of the highest duties of the state to see that their needs are supplied and they are made comfortable in the evening of life. Many people come into life with physical disadvantages; they are like a field that has been plowed, harrowed, rolled and made ready for grain. Disease germs fall upon them, abide, develop, take all vigor out of them; they struggle to exist; they live at great disadvantage, and the state should look after them and see that they have medical care and the pathway for their feeble feet is made smooth. There are people born blind, crippled and deformed who are at tremendous disadvantage in the battle of life and should be the worthy objects of the state's care.

Whatever the state may do for the aged, the diseased, the unfortunate and suffering, there is a large field of service left for the church, for the love and charity of the children of God; there are broken hearts as well as broken bodies. There are people who have sufficient bread for their bodies who are starving to death for the bread of life. There has always been and always will be plenty of service for loving hearts and willing hands.

My dear reader, when I see vast millions of acres of good land, covered with weeds, briars, and hear of vast millions of able-bodied, idle people, I can but wish we had a statesmanship that could adjust this unfortunate condition of idle land and idle people, so that the idle hands could find good work, and the idle fields would bring forth abundant harvest.

### Notice!

The National Association for the Promotion of Holiness will hold its 72nd annual meeting at Asbury College, Wilmore, Ky., April 11-16. Entertainment one dollar per day. A great feast of good things is in preparation for this convention. We are observing Tuesday, April 11th, as a day of special prayer. We invite all holiness groups of every name and denomination to unite with us in their respective places of worship making April 11th a day of united prayer on the part of the holiness people of America. Let us pray for a revival; let us pray for the nation; let us pray for the world.

G. W. BUTLER, President.

### Special Notice!

I wish to call attention to a letter published elsewhere in this issue of THE HERALD from Mrs. L. E. Parrish, which to me is very interesting. I am glad to know of the organization of this group of devout people to help spread scriptural holiness in their community, as far as their prayers, faith and ef-

forts may reach. At this time when there is an effort upon the part of more devout Methodists for a spiritual awakening, I wish a thousand such groups might be organized, prayer meetings, tent meetings, revival meetings and all sorts of earnest effort put forth to produce a great spiritual awakening to win many souls to Christ. I may perhaps publish my letter to this good woman in next week's issue of THE HERALD.

H. C. MORRISON.

### H. C. Morrison's Slate.

Greenville, S. C., March 26-April 9.  
Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.

### A Spiritual Awakening.

MRS. H. C. MORRISON.

THE spiritual dearth that has fallen upon the church is so apparent that it is keenly felt by all who have any spiritual life. There seems to be a strange power settled down upon us that makes it difficult for even those who long to do the Master's will, to be at their best.

It is appalling how rapidly the tide of modernism is rising and how generally saturated our schools are becoming with Darwinian teaching. Even our little six-year-olds are being taught that their ancestors were apes, and that through the years to come the race will continue to improve until the present one will be a great discredit to those who are now living. When our churches and schools are being controlled by those who have such perverted views of our beginning, and try to account for everything on a scientific basis, we can hardly expect to reap a harvest of faith from such unscriptural sowing. It is still true that, "Whatsoever a man soweth, that shall he also reap." Sow the seeds of doubt and you will have a harvest of infidels. Sow the seeds of truth and you have a harvest of God-fearing men and women.

This tide of unbelief and skepticism is too strong for human effort to curb or restrain. It will take a supernatural power to check the stream of poison that is flowing from our nation's seats of learning and many pulpits. The boys and girls who sit in the desks of the schoolroom today will be the men and women who will frame our laws, govern our cities, make our homes and guide the future destiny of our great country. How important, then, that they be taught the principles laid down in Holy Writ, instead of being taught that the Word of God is unreliable, full of mistakes, and is not to be taken for what it says about man's beginning, the divine program for his life, and the hereafter that awaits us all. We need to cry out in the language of one of old when he said, "Wilt thou not revive us again: that thy people may rejoice in thee?"

Speaking of the need of a revival, we are giving some reflections along this line from Rev. W. B. Woodrow, which are very opportune at this time. He says:

"The tide of modernism (so called) that is sweeping in and threatening to engulf the Church of Jesus Christ, of every name, has been permitted if not invited, by the apathy of the Church, in recent years, and its willingness to permit the essential doctrines and teachings to be set aside, in many instances, without even a word of protest.

"The tide will not be turned backward by legislation; that may help to curb it. Dismissal from places of trust, in which men have betrayed the Church into the hands of unscrupulous, if not sinful men, will turn the tide backward. Appeals in the name of past glory, achievement and experience fall



upon deaf ears. The successful process must change the heart and move outward through the ramifications of the Church.

"Holiness practiced, preached, patronized and pushed, until a church-wide revival of pure and undefiled religion is kindled, is the need of the hour. A red-hot Church, aflame with the fire of the Holy Ghost, living testimonies and aggressive spiritual conquest will solve the problem; these modern leeches who are sapping the life blood of the Church, spiritually and in many instances financially would be burned loose, fall off and go to their place. The church thus on fire for God and the salvation of souls would shed them as the duck sheds the water. God's word declares 'All things are possible.'

"How then can such a revival come? It will not come through ecclesiastical 'Nuncio.' Would God that it might. It will not come through perfectly organized forces, programs and drives; these have produced many things, but have failed to produce a revival. It will not come through efforts to silence criticism, which may have ample basis for existence. Nor through efforts to befog the mind of the church as to real conditions. The average Lay-mind, while not versed in the profundities of theology, philosophy, etc., may and does know life from death, and the real from the veneered. The revival will come, and come through the faith and prayer of the Remnant that has held on to God through the lowering clouds of modern infidel teaching; have kept themselves unspotted from the world, with their windows open toward Jerusalem, looking for the first grey fingers of a dawning day of hope and promise and victory.

"Shall we make such a revival the theme of incessant and insistent prayer until it really comes—A spiritual awakening, a Church-wide revival."

### Notice!

We have had so many calls for the tract incorporated in my article of February 22, on "Church Attendance Campaign," that we have decided to reprint it again in this issue of THE HERALD in narrow measure. Any who desire extra copies may procure such at the rate of 2 cents each. The fact that so many are wishing extra copies of this article, indicates the interest the people are taking in church attendance. Fifty of these distributed in your church, and among those who do not attend church as they should, would be a good way to get the people to thinking of their responsibility to their church and—God.

MRS. H. C. MORRISON.

(Continued from page 4)

dignation forsake sin, but now it also turns in intense hatred toward what it once loved, and seeks every opportunity to take the fullest possible measure of revenge on its avowed enemy. This desire for revenge causes one to be equally as zealous for the Lord as he formerly was in serving sin. Now the heart is completely turned from sin and faith naturally takes hold of the promise of God. Something that never can be forgotten takes place in the soul and that suddenly.

The glorious, blood-bought and soul-transforming salvation of God becomes a conscious reality. Every step brought the soul nearer that desired objective. When repentance was complete, faith leaped up in the heart almost spontaneously, the blood was applied which washed away every sin, and the Spirit of God witnessed to the spirit of the seeker that the work was done.

This salvation is rock-ribbed and rugged. It is realized after the soul has struggled with the power of sin until, almost in despair, it yielded all, committed all and trusted all. Then when God saves the soul his salvation and presence are much appreciated. When God lifts a man out of the miry clay he places

him on the solid rock and establishes his goings. "Godly sorrow worketh repentance to salvation not to be repented of." Salvation seals and confirms every inwrought element of repentance and the convert does not backslide before the revival is over. The reason why there appears to be so much backsliding is there is so little real repentance. Many profess religion who have not been exercised by godly sorrow to the destruction of the love of sin. Hence the heart soon returns to its folly, as a dog to its vomit. Salvation does not destroy our free moral agency; neither does it render any less damning the sins one may still commit. But he that is born of God "overcomes the world" and "sinneth not." God is able to help.

"The goodness of God leadeth thee to repentance." Behold that goodness in the light of Calvary until your heart is broken with sorrow—godly sorrow that worketh repentance.

(Continued from page 5)

gations where we hold our membership. At the same time we desire to try, in every possible way, to bring about a spiritual awakening, true revivals of religion for the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

We do not feel we can sit still and be inactive at a time when the forces of evil are so powerful and aggressive; and as there is strength in union we have united in this League for consecrated effort in prayer, visitation, group meetings, perhaps some outdoor preaching at the trailer camps, tent meetings and any effort we can put forth to interest and help the humbler class of people who, perhaps, feel they are somewhat neglected.

In a word, when war clouds hang over the world, when bloody conflicts are going on, occasioning human suffering beyond imagination, when all Europe seems to be busy day and night preparing for war, when our own country is spending untold millions in preparation for defense, we cannot feel content, with the great numbers of lost people about us, to be inactive; we long to work both within and without the church.

As you know, Dr. Morrison, everywhere there are multitudes who never darken the church door. You will recall that Mr. Wesley and his co-workers went outside the church seeking the lost; but for this fact the probabilities are there would have been no revival and no Methodist Church.

The group forming this League believes the Holy Scriptures on the subject of the cleansing power and sanctifying grace in Jesus' blood. We believe that Jesus suffered without the gate that he might sanctify the people with his own blood, and we are willing to go forth unto him bearing his reproach.

One of our objects is to try to do something for the spiritual benefit of the thousands who come to Florida as winter tourists. The world is busy seeking to entertain them and get their money with horse races, dog races, dances, cocktail parties, and in every possible way to draw them more deeply into sin and away from Christ. We want to try to do something for the spiritual benefit of these tens of thousands of visitors to Florida, many of them spending almost the entire winter with us, and hardly ever darkening a church door.

It seems to us that you might publish a notice of our League in THE PENTECOSTAL HERALD, as many of us read THE HERALD and thoroughly believe what it stands for. We would be glad for you and Sister Morrison, and others who believe as you and we do, the great doctrines preached by Wesley and the founders of the Methodist Church, would become members of our League and join with us for the promotion of revivals and the earnest preaching of the baptism with the Holy Spirit in sanctifying power. We find so many hungry souls who are conscious of their

need, and seem not to have any understanding of just how that need may be supplied. We feel duty bound to try in every possible way to help these dear souls into the fountain of cleansing. Please pray for us.

If you will, please give us a place in THE HERALD to publish all, or any part of this letter you see fit. I assure you that we have a considerable and growing group who are members of this League, and we are earnestly praying God to grant us his guidance and the power of the Holy Spirit to bring sinners to Christ and believers into sanctification.

You and Sister Morrison please come to see us every chance you get when you are in Florida, and we hope you will finally decide to make Bradenton, the Friendly City, your winter home.

Sincerely yours,  
MRS. L. E. PARRISH.

### Two Great Pastors

We think of Phillips Brooks as a great preacher, but those fortunate enough to be in his church knew him also as a great pastor. He said one time, "I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do, and I call as much as I can. How is it possible for one to preach to his people if he does not know them, their doubts, sorrows and ambitions?"

Dr. J. H. Jowett, like Paul, possessed rare powers of sympathy for which he paid a high price, literally wearing himself out in his ministry. He once said, "At first I could not conduct a funeral without tears. I could not read the Burial Service without my speech being choked; but now I have had so many funerals, have seen so many people in sorrow, I have seen so much suffering, that I can read the Burial Service without tears. Well, perhaps this is part of the gracious providence of God that the burden should be eased, but I don't want the ease if it be at the cost of losing the compassion with my fellowmen. I would rather have the tears, I would prefer the choking speech, I would prefer that my not-too-strong body should be tired out, drained out twice or thrice a week, if I might only keep my compassion with fellowmen."—Selected.

"Where will we find a sermon strong enough to restrain us in our scandalous, hog-gish life, and to rescue us from this drink devil?—Martin Luther.

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Dr. Peter Wiseman's little booklet on "The Master's Masterpiece on Prayer" is an excellent exposition on Luke 11:1-13. His presentation is thoughtful and scriptural. His thinking is clear-cut, and his expression is concise and meaningful. To digest this will aid any Christian in his prayer-life, and any minister in preaching on prayer.—Chas. Wm. Grant, Frankfort, Ky.

"The Master's Masterpiece on Prayer." Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.



## OUR BOYS AND GIRLS

### CAPTAIN JOHN COUTTS.

A sea captain lay in his cabin in mid ocean, with death staring him in the face. He shrank back in the presence of "the King of terrors," and the dread of eternity took fast hold upon him.

Captain Coutts sent for his first mate, and said: "Williams, get down on your knees and pray for a fellow. I have been very wicked, as you know, and I expect I shall go this time."

"I am not a praying man, you know, Captain, so I can't pray. I would if I could."

"Well, then, bring a Bible and read me a bit, for my rope is about run out."

"I have no Bible, Captain; you know I am not a religious man."

"Then send for Thomas, the second mate; perhaps he can pray a bit."

The second mate was soon in the presence of his dying Captain, when he said to him: "I say, Thomas, I am afraid I am bound for eternity this trip; get down and pray for me. Ask God to have mercy on my poor soul."

"I'd gladly do it to oblige you, Captain, if I could; but I have not prayed since I was a lad."

"Have you a Bible, then, to read to me?"

"No, Captain, I have no Bible." Alas for the dying sinner! How awful his condition. On the brink of eternity, and without Christ!

They searched the ship over for a man who could pray, but they searched in vain; and for a Bible, but one could not be found, until one of the sailors told the captain he had seen a book that looked like a Bible in the hands of the cook's boy, a little fellow named Willie Platt.

"Send at once," said Captain Coutts, "and see if the boy has a Bible."

The sailor hurried off to the boy and said to him, "Sonny, have you a Bible?"

"Yes, sir; but I only read it in my own time."

"Oh, that is all right, my lad; take the Bible and go to the captain's cabin. He is very sick and wants a Bible. He thinks he is going to die."

Away went Willie Platt with his Bible to the captain's cabin.

"Have you a Bible, my boy?"

"Yes, Captain."

"Then sit down and find something in it that will help me, for I am afraid I am going to die. Find something about God having mercy on a sinner like me, and read it to me."

Poor boy! he did not know where to read, but he remembered that his mother had made him read the 53rd chapter of Isaiah just before he left home for that voyage.

Willie turned to that blessed chapter, that so fully sets forth the love and mercy of the Lord Jesus Christ in dying for poor sinners such as John Coutts, and commenced to read. When Willie got to the fifth verse,—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed,"—the captain, who was listening for his very life, realizing that he was surely having his last chance of being saved, said: "Stop, my boy; that sounds like it; read it again."

Once more the boy read over the blessed words: "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed."

"Aye, my lad, that's good—that's it sure."

These words from the captain encouraged Willie, and he said: "Captain, when I was reading that verse at home, mother made me put my name in it. May I put it in now just where mother told me?"

"Certainly, sonny, put your name in just where your mother told you, and read it again."

Reverently and slowly the boy read

the verse:—"He—Jesus—was wounded for Willie Platt's transgressions, he was bruised for Willie Platt's iniquities; the chastisement of Willie Platt's peace was upon him, and by his stripes Willie Platt is healed."

When Willie had finished, the captain was half-way over the side of the bed, reaching toward the lad, and said: "My boy, put your captain's name in the verse and read it again—John Coutts, John Coutts."

Then the lad slowly read the verse again: "He was wounded for John Coutts' transgressions, he was bruised for John Coutts' iniquities; the chastisement of John Coutts' peace was upon him, and by his stripes John Coutts is healed."

When the boy had finished, the captain said: "That will do, my lad; you may go now."

Then the captain lay back on his pillow and repeated over and over again those precious words of Isaiah 53:5, putting in his own name each time, and as he did so the joy of heaven filled his soul. He was saved! Yes, praise the Lord, reader, he was saved! Another poor sinner for whom Christ died had "received him." (John 1:12).

Captain Coutts soon passed away. His body was rolled in canvas, placed upon the plank and allowed to glide overboard into the water, to be seen no more until Jesus comes and the sea gives up its dead. (John 5:24-29).

Before John Coutts fell asleep in Jesus he had witnessed to every one on his vessel that the Christ of God—the Man of Calvary—was wounded for his transgressions, bruised for his iniquities, that the chastisement that he rightfully deserved had fallen on his blessed Substitute, and by his stripes—the stripes that fell on Jesus—he had been healed!

Beloved reader, do you know anything about this salvation? Have you taken your true place as a poor, "ungodly sinner" before God and trusted in Christ for pardon? Blessed be his name, he is the same "yesterday, today, forever." (Heb. 13:8). What he did for John Coutts he waits to do for you. Will you let him? "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (Romans 5:8).

Dear Aunt Bettie: I am a little eleven-year-old girl. I go to school. I am in the fifth grade. My school teacher is Miss Mills. I go to church. My teacher is Lillian. I have a church Ball to see how much I go and don't miss. I get a prize at the end of the three months. I have been reading your paper and enjoy reading it.

Dorothy Fox,  
Rt. 1, Covington, Ky.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band of boys and girls? I am twelve years of age. My birthday is September 4. Have I a twin? I am in the seventh grade at school. We take The Herald. I enjoy reading it, especially page ten. My Sunday school teacher is Mattie Fleck; our pastor is Rev. Jack Sutton. I go to Sunday school nearly every Sunday. This is my first letter and I hope to see it in print.

Helen York,  
Enfield, Ill.

Dear Aunt Bettie: It has been some time since I have written to you. I wrote you a letter soon after I was saved two years ago. I received so many fine letters from Christians all over the nation that have proven to be very close and dear friends that I have decided to write again. I have found that the love of Jesus never fails. The love that was manifested in my heart the night I accepted Christ is still reigning today. Christ has not only redeemed me with his blood, but he has sanctified me and kept me all the way. These last two years have been the happiest in my

life. "My grace is sufficient for thee." How often I have proven this promise and it has always been true. No matter how deep the river of turmoil or how dark the valley of sadness, Christ has always been with me, and I have always come out with the victory in my soul and joy and peace in my heart. To think of all that Jesus has done for us, ought to stir every heart to do more for Jesus. My motto is, "Out and out for Christ." So many people want to hold on to the world with one hand and with the other hand to God. I know Jesus wants all of me, and I'm glad to give him everything I have to use for his glory and honor. I feel that he is calling me to go out and preach the gospel, and when he calls I want to be ready to go. In the meantime I want to be a light in my own neighborhood. There is work to be done and a harvest to reap. How will souls be won if Christians don't get busy and start letting Christ lead their lives for them? I am a teacher in a rural school, and I've seen the needs of people that it stirs my heart to its very depths to go out and seek the lost before it is too late. I enjoy The Herald very much and read it from beginning to end. I like page four and ten the best. I would love to hear from all young and old, who love Jesus. I will answer all letters received. May God bless both you and Brother Morrison. Yours in the Master's service,

Marguerite Coltharp,  
Bala, Kan.

Dear Aunt Bettie: I am a little boy and was six years old October 15. Mother had a birthday party for me. We take The Herald and I like for my mother to read page ten to me. We go to the Methodist Church to Sunday school and preaching. I am fond of my Sunday school teacher and preacher. I have a little sister named Janie Grace. She and I were both baptized when we were babies. I have a pet squirrel and three puppies. I enjoy playing with them. This is my first letter and hope it will be printed. I can say some Bible verses and know the Lord's Prayer.

Ray Jordan,  
Myrtlewood, Ala.

Dear Aunt Bettie: I'm a great big boy, some five feet, eight and a half inches. My hair—well, it used to be brown, but it doesn't look so brown any more. Eyes blue, weigh about 185 pounds. Am fourteen years old. I mean I was fourteen about fifty years ago. I am a Salvation Army evangelist called an Envoy. My hobby is preaching old backwoods religion in prisons, street corners, Army citadels, churches and missions. Glad to tell you that the Lord is giving me souls. I am very fond of dogs, so am enclosing you a true story about a dog.

The following happened in our home: Ring was a tramp dog; they called him "Ring" because he had a white ring around his neck; and when he first came to our house he was about the most miserable looking fellow imaginable. Eyes all inflamed, half starved. However Ring had many redeeming traits. He and my little sister became fast friends. They were constantly together. Ring grew fat and happy as the day was long; sister called him "Ing." Together down through the garden, down through the orchard, up the road and down the road, the first thing in the morning and the last at night, always together.

By and by little sister became sick with that awful diphtheria and it seemed that the doctor could not do much for her. She gradually grew worse, and every morning Ring would come in to see his little friend, and as often as they would let him, and little Emma would reach out and pat him on the head and kiss his name. Steadily, slowly, but sure, she sank lower, but she could always rally enough to greet Ring.

By and by the angel came and took our little sister away. Father and Mother felt so bad when their little darling died that they cried. Life was no more glad for Ring. Sadly he roamed about the place and whined his woe. When they carried the little

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casket away and down to the little cemetery, he wanted to follow, but they made him go back home.

Ring was never the same after that; it seemed he lost all interest in life after his little friend went away, for his heart was broken. But he was never unkind to any one, not even to the impudent house cat. Perhaps his life in the underworld taught him to be kind.

Shortly after little sister died Father was felling a tree. He sent Ring home once or twice, but he came back. Who could tell what was in the tender heart and mind of the great dog, sure not you or I. Perhaps somewhere up along the trail he thought his little friend would be waiting for him, for when the tree fell poor old Ring was under it. He loved well and was kind. Ring was faithful.

Envoy Frank C. Berry,  
218 Cummin Ave., Marion, Ohio.

Dear Aunt Bettie: I, too, would like very much to be a link in your chain of happy boys and girls. Even though I am 18 years old, I still like to be called just a girl. Our Herald subscription has terminated, but we plan to renew it very soon. I was saved on May 1, in a Nazarene revival meeting, but I belong to the M. E. Church. Our church has permitted formalism to crowd out the full gospel, but we are still trusting God for a revival. Please pray for our church. I graduated from high school last year, and I would like very much to be able to enter some Bible school. I have dark hair and brown eyes, and I have some freckles. I think they are supposed to mean "good natured." How about some pen-pals? I like to write letters, so don't think I'll let you down if you write.

Wilma Faux,  
Greensboro, Pa.

Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart. Psalm 24:3, 4.



## FALLEN ASLEEP

### CONDOLENCE.

By Gertrude Whetstone.

I pray that you may be resigned  
To this, your recent grief;  
In this your very saddest hour,  
That you may find relief.

She sleeps in sweet Elysian Fields  
Where Christians know no pain;  
O would it not so selfish seem,  
To wish her back again!

Take up a task—yes, work and pray,  
By this the victory's won;  
God is a panacea for tears—  
Just say—"Thy will be done."

### OVERSTREET.

Mrs. Rebecca J. Overstreet was born Nov. 11, 1855, in Lincoln county, Ky. She was gloriously converted in Dr. H. C. Morrison's meeting at Stanford, Ky., in 1894, and was sanctified later, the same year, in Dr. B. Carra-dine's meeting. She lived a happy, consecrated Christian life from the time of these great revivals in old Stanford till she was called home to her eternal reward January, 1939.

She was married June 8, 1901, to A. J. Overstreet, of Wilmore, Ky. For nearly thirty-eight years they lived a happy life together. Her husband says: "I knew more about her good life and help than any one else and we know where to find her, too." She was 83 her last birthday. For fourteen years she was afflicted with a weak heart; in a critical condition all these years, yet she kept on quietly working and managing her home. She was faithful to her church and loved the great cause of holiness. She lived such a consistent, devoted, religious life that all her friends and neighbors had the utmost faith and confidence in her Christian profession. When she was married to Mr. Overstreet thirty-eight years ago she adopted his three small sons and treated them as if they were her own children. Never was a step-mother more kind, considerate and loyal to children. She brought them up in the nurture and admonition of the Lord. She told me she loved them as her own children. They are now men of strong character and a blessing to the world. Dr. Thos. J. Overstreet, of Lexington, Ky., Dr. Samuel A. Overstreet, of Louisville, Ky., and Prof. Paul C. Overstreet, Cave Hill, Ark.

The last time the writer visited Sister Overstreet was just a week or so before she was called away. We had a wonderful prayer service in the home. She prayed, cried for joy and testified that she was ready, willing and anxious to be with her Lord and wondered why he did not call her on to heaven. She is now enjoying the bliss of that eternal home. May God bless Brother Overstreet and the boys. They know where to find their loved one.

Andrew Johnson.

### FROM THE GRANTS.

Dear Friends Scattered Abroad:

As we close another year's work in China we desire to express our appreciation to all praying friends who have remembered us during these past months and also our thanksgiving to our Heavenly Father who has led us safely all the way. Living by faith here in China, we have been privileged to test, to try and to prove his never failing promises and we rejoice with the Psalmist of old that "He has not suffered his faithfulness to fail." True, there have been times of testing, times of darkness, but he has led us safely through and we begin the new year with a fresh impetus to follow on as he leads.

The Lord's signal blessing has rested upon the evangelistic work conducted by the Spirit-filled Chinese evangelists, both on the Gospel Boat and in the refugee camps. The school which had quite a struggle last year

because of the terribly uncertain conditions is going forward nicely, enjoying his blessing during this year.

It has been a great joy and encouragement to our hearts to be able to incorporate a new department into our work during these past months. I refer to the nursery and orphanage work. This work too, is conducted by deeply spiritual Chinese workers under the direction and supervision of a missionary. The salvaging of these young lives from the terrible pits of sin is a most fascinating, however, very difficult task. To see the transformation that comes about in their little lives spurs us on to reach yet others who are yet in dire need and distress.

At this present writing we are deeply in need of two consecrated God-called missionaries. We trust that The Herald family will remember this need in prayer and should there be those reading these lines who feel particularly called of him to this work, we shall be most happy to contact you.

Your missionaries in him so faithful,  
The Faith Fellowship.

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"The Romance of The Upper Room," by Fred B. Wyand. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

### THE GALILEAN GLEAM.

This is a really remarkable book, "A History of the Christian Church," its subtitle says. It gives informing glances of all the greatest events since Christ came, telling of persecutions, progress and promise. In 33 chapters, 234 pages, R. W. Yourd, A.M., D.D., pastor of the First United Presbyterian Church, Lincoln, Neb., speaks of the "Message, 'The Lord is Risen,' that has changed the world." He pictures strenuous struggles since Christ's saving death; tells of faith's victories; and says, "The world is still following the Calvary road," "Christ is needed." "He snatched Saul as a brand from the fire." In panorama he shows the highlights in Christian progress; tells of the Crusades; of Savonarola, the "Greatest Preacher since Paul," of the day of the Crescents, the Reformation, Cromwell, the gospel in America, (New England and on the Pacific), in Mexico and South America. He speaks of Wesley "shaking the world," of Carey, Cook, Duff, Morrison, Livingstone and many other mighty light-bearers, who lifted the gleam for others. He is sure that Christianity will survive. "In his own time," Christ "will lead the world to a new day." Most of the great persons and events in Christian and world progress are strikingly treated. A

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rich book to stimulate preachers to cry aloud as they bear the Gleam and laymen to give and labor to send the life-giving, wrong-destroying Galilean gleam around the world. Pastors, get and read this book sure. You will read it if you start it,—and put it into the hands of others, especially the young. You will agree with the reviewer that it is one of the largest books for its size you ever read, a marvelous array and an intense incentive to kingdom work. It is priced about a dollar below its class.

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### HEAVEN.

Heaven to me, isn't so far away,  
The land that is fairer than day;  
It is the eternal abode for the soul,  
When we at last, have reached the goal.

How beautiful then, Heaven must be,  
For those from pain and sorrow are free.  
We will meet loved ones gone on before,  
Hear them sing, on the echoes shore;

Redeemed through the atoning blood  
Of Christ, our sins, on the cross He bore.

So Heaven to me, isn't far away,  
To the land, that is fairer than day.  
Heaven to me, isn't so far away,  
For those, well ripened into years;  
Perhaps a few more days to follow on  
Until we too, will sing the celestial song.

So we are thinking of Heaven today,  
The Home of the soul, not far away.

Rev. Estelma Stanley McCann.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDOFF, BLACKSHEAR, GA.

Lesson I.—April 2, 1939.

Subject.—Saul Becomes a New Man.—Acts 9:1-12; 17-19.

Golden Text.—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor. 5:17.

Time.—About A. D. 34.

Place.—Damascus.

Introduction.—Some years ago I was holding a meeting in the Swedish Methodist Church in Brooklyn, N. Y. One evening there came into the meeting the dirtiest, most woe-begone looking tramp I had ever seen. When I made the altar call, this tramp came forward. Some of the brethren came around him at once and began to pray with all their might. The battle lasted nearly two hours, but finally the light broke in, and our tramp was a new man, but he did not look like it in his dirt and rags. The next evening, a clean, nice looking man walked into the church and came directly to me. We shook hands cordially. He said: "I don't suppose you know me." I replied, "No, I never saw you that I know of." He said, "I am the tramp who was at the altar last night. The Lord gave me a job this morning, and I have been working today." As the sequel proved, he was a new man physically, mentally, and spiritually.

We are to discuss today, "How conversion changes a man"—not the manner of it, but the result of it. A poorly educated young man was blasting his life with liquor. One night he dropped into a holiness meeting and was converted at the altar. Then he got sanctified wholly and returned a lot of stolen railroad goods. Now he is one of the most useful men on earth, and is holding the highest position that his church can give him. He never brags about what a sinner he used to be, but boasts his mighty Savior. He is a new man. The old man is dead and gone, and he has been made anew in Christ Jesus.

Let's study Saul of Tarsus a bit. He was a full-blooded Jew, born in the city of Tarsus in Cilicia. Tradition says that his father intended him for a Rabbi. At the proper age, about fourteen, he was sent to Jerusalem to sit at the feet of Gamaliel for his training. We do not know how long he studied under Gamaliel, but he says himself that he was brought up at the feet of this great teacher. As he and Christ were not far apart in age, we may surmise that he was not in Jerusalem during the ministry of our Lord. Had he been there, it is hardly probable that he would not have clashed with the Master. But shortly after the crucifixion, Saul is back in Jerusalem and is one of the most bitter persecutors of the church in all her history. The conversion of this man to Christianity has been the marvel of the ages. He was going against Christ with all the power of his nature, backed up by the vilest prejudice possible, when the Lord met him on the highway just outside the city of Damascus, and Saul was converted. I use the word converted in its present-day meaning, that is, Saul was saved from sin. From that hour he was a new man. The old Saul of Tarsus had passed away, and the new man, who was to be afterward known

as Paul, was led into Damascus (for the light that shined about him blinded him) that he might be baptized with water and receive the baptism of the Holy Ghost.

Infidels have done their very best to explain away Saul's conversion beyond the fact that they have advertised their own folly and imbecility. I make bold to say that nothing short of pardon and regeneration can account for the complete change that came into this man's life. It will not do to look upon him as some weak-minded man, for the world has produced no greater man than Saul of Tarsus, and very few equals. His epistle to the Romans cannot be surpassed for cogent reasoning in all literature. I am not sure that I have ever read anything equal to it. And all his other epistles exhibit a power of intellect that no age can match.

In these concrete illustrations, we find the meaning of conversion. It must change the whole being into a new creature, begotten of the Holy Ghost. No other process can by any possibility make a Christian out of a sinner. The work is done in the twinkling of an eye, although in some cases, it is preceded by a long, hard struggle on the part of the seeker, in order to get himself to where he is willing to accept God's terms. But the work may be done without a struggle. The change in the nature of the person is the important thing. Otherwise, the so-called conversion amounts to little less than nothing.

### Comments on the Lesson Text.

1. Breathing out threatenings and slaughter.—Those are rough words, but not too strong to express the original meaning. Saul was literally mad against the Church of God, and yet he was perfectly sincere in thinking he was serving God. So far as he was concerned, a Gentile had no chance for salvation unless he became a Jew, and it was perfectly legitimate to kill him unless he did become a Jew. And for a Jew to turn away from his religion and to become a Christian, Saul had no sense of mercy.

2. Letters to Damascus to the synagogues.—The high priest at Jerusalem had some sort of civil jurisdiction, as well as spiritual jurisdiction, no matter in what country the Jews were living. I wonder if Adolf Hitler is trying to follow in his footsteps in regard to Germans. Saul's purpose was, whether they were men or women, he might bring them bound unto Jerusalem.

3. There shined round about him a light from Heaven.—This of course, was a supernatural light about which we can know nothing. The effect of the light we find in the following verses. Saul fell to the earth and some one spoke to him, saying: "Saul, Saul, why persecutest thou me?"

5. Who art thou, Lord?—Saul probably meant no more by the word, Lord, than we mean by sir. He had not had time to learn the meaning of the word. We are at the crux of the whole matter now. Saul's question led to a revelation: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Saul must have been having a struggle in order to hold to his Jewish notions,

Probably he had never been able to throw off the terrible impression that came upon him as he saw Stephen stoned to death against whom he had given his vote in the Sanhedrin. Pricks mean ox goads, a pointed stick with which they prodded sluggish beasts.

6. Lord, what wilt thou have me to do?—Saul seems to be waking up to the fact that he had now met his Master, and the Lord commands him to go into Damascus for information. They had to lead him, for he was blind and and speechless, and for three days did not eat or drink.

10. Ananias.—This man was a great saint of God, and not the man we read about in the Acts of the Apostles who lied about the price of his land. God had selected this man to be used as an instrument in helping Saul out of his difficulty.

17-19. God had two purposes in sending Ananias to Saul: that he might receive his sight, and be filled with the Holy Ghost. He was converted out on the road when he met the Lord in the shining light, but he had not received the Holy Ghost in his baptismal office. I do not know why God should use human beings as a medium for his richest blessings, but he undoubtedly does. When Ananias laid his hands upon Saul, scales fell from his eyes, and his sight came back. Then having stood up, he was baptized with water, and he was filled with the Holy Ghost in his sanctifying power. The change is as complete and as astounding as if some man, by mere touch of his hands, could turn a lump of lead into pure gold. No longer does Saul want to persecute the church. From that time until Nero had his head chopped off, the church had no better friend in all the known world.

### PERSONALS.

Rev. Roy C. Lang, 619 W. Main St., New Albany, Ind., and pastor of the Gospel Mission, has some time he can give to mission and church revivals. Any one desiring his services may address him at the above address.

Rev. Carl E. Myers, pastor at Shobonier, Ill., recommends Milton Connett as an evangelistic singer and a capable choir director. His songs inspire and bless the people. He will be glad to hear from those desiring his services.

The Methodist Church at Lynch, Ky., called Dr. Gilliam, presiding elder of the Danville District, to hold a meeting for them, which resulted in about 160 praying through to victory. People responded readily to the altar calls. People who had been members of the church for years were blessed with a personal knowledge of salvation. Rev. T. W. Beeler is our pastor and means much to this community. This is his fourth year as pastor and he carries a burden for his people. On the last night of the meeting 42 gave their hands asking for prayer. We truly had an old-time revival of know-so salvation.—J. C. Byers.

I want to take this opportunity to recommend Mr. and Mrs. Paul Johnson, Musicians, of 1615 S. Spring St., Springfield, Ill., as very capable helpers in evangelistic service. The Johnsons have been with me in three meetings, two of them in my present

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pastorate. They are quite efficient in their musical contribution to the services. They endeavor to bring to the congregation a well prepared musical program. They play the violin, piano, accordion, guitar, vibra-phone, and Mrs. Johnson is one of the finest evangelistic piano players I have ever had in my ministry, or in the three years I spent in the evangelistic work. Any pastor desiring efficient musical helpers will make no mistake in contacting the Johnsons. They sing and play in the spirit. They are delightful people to work with, and do fine work in preparing special musical programs by the children.—Lawrence A. Stahl.

On February 19 we closed a three-weeks' revival meeting in the First Methodist Protestant Church, East Liverpool, Ohio. We had as our helpers Dr. Jordan W. Carter and Brother M. V. Lewis, of Wilmore, Ky. It has never been our privilege to hear a greater preacher than Dr. Carter. His messages were freighted with the great fundamentals of the gospel. There was no compromise with sin, or lowering of the standards. Back of



the messages was a man of God, filled with the Holy Spirit.

Brother Lewis directed the music with great ability and power. His work among the young people was instructive and character building. While the meetings were not as fruitful in conversions as we had hoped, yet the church was revived. Many came to the altar and prayed until they had experienced the baptism of the Holy Spirit. Scores testified that the meetings had been a definite blessing. We all thank God for consecrated men like Dr. Carter and Brother Lewis. Any church seeking help in revival meetings will make no mistake in securing these servants of God.—J. Dimmit, pastor.

The First Pilgrim Holiness Church, Pasadena, Calif., was blessed with a good revival under the ministry of Rev. Alvin Young of Northville, N. Y., during the month of February. Rev. Young's ministry was very fruitful: the church was blessedly revived and some new and long-sought victories were won at the mercy seat. I had known the evangelist for years as a beautiful singer—and he is that—but frankly had no idea that his preaching ministry is so effective. Truly he is an able preacher of the Word. It was evident to the people that he is a man of God, that he loved them, and thus he won his way into their hearts. His sermons combined in a very fine way that kind of preaching that is calculated to arouse the conscience of both sinner and false professor with that which tends to build confidence in the hearts of those that are sincerely trying to walk with God. Too often preaching is so totally negative as to be almost worthless, while on the other hand preaching may be so safe and sane as to move nothing. It is refreshing to find a happy blending of the two types. Personally, I'm glad Brother Young is in the field and busy, and it will be to the Kingdom's good to keep him there.—William H. Neff, pastor.

#### CHURCH ATTENDANCE CAMPAIGN.

Mrs. H. C. Morrison.

(Reprinted by Request)

It is amusing, if it were not so serious, how many trivial excuses can be made for not attending the services of God's house. We came across the following striking, yet practical, tract and thought it would be a good contribution on this subject of church attendance. It would seem from this leaflet that Satan is very busy in contributing means to keep people from occupying their seats in the sanctuary. What if Jesus should come to church and see your seat vacant! Would your excuses stand?

#### Empty Seats.

"Are you going to church this morning Susie," asked Dr. Clark, lying back in his easy chair, with the morning paper. "A Doctor who is out day and night can't be expected."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she hadn't opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now my good imps, what have you

done today to weaken the kingdom of God?"

The voice came from a suspicious looking person seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, and kindred passions:

"We have been busy today making empty seats in churches," said one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip into his store and fix up his books," said another, with a horrid grin.

"Good!" said the king, "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said another imp.

"I worried a good sister about her bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled pride.

"And I made several women who were hungry for God's word to stay home to repine over trials. I just said to them, 'Oh, these rich people don't care for you, you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I kept many poor people whom the rich would have been very glad to see."

"That is one of the best ways to cheat poor people out of heaven that I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to get out," said one called "Indifference." "Of course, all these men will be at business tomorrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to go calling or clean house, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin, "Sunday headaches might often be cured by getting out into the fresh air, and backaches forgotten by thoughts driven to higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom lying was a great compliment.

"To make ladies think that their servants need no Sunday privileges is good," suggested one. "Very true," said the superior, "as long as we can get Christian people to cause or allow men and women to work during church hours, we can keep women away from God."

"I'm the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, or too damp, too hot, to venture out to church. It is enough to make even your gloomy majesty laugh to see these people start out the next day in wind and weather. One would think it a sin to carry an umbrella and wear gum coats to church."

"Confidentially," said the king, "when I find a Christian who has no more concern about weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit, I just give him up. It's no use to try to drag back the man or woman who goes to

church in all kinds of weather."

"I am able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this World." "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folk, who are hardly worth getting into the kingdom of his satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I induce some good man, the preacher depends upon, or some devout Sunday school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out."

"Splendid plan," cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home without knowing they have broken the Sabbath the day before. A church party late Saturday nights helps make empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a breath of fire! "Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from church on Sunday. Your plans are excellent, but I may suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get a Christian to criticise their pastor, especially before their children; if you can stir up a spirit of fault finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the preacher may be a saint, and preach like an angel, but to no purpose. See the result of your labor on High Street church today. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, or a rich congregation, nor a good location, nor a paid choir, that makes a church successful. It is the church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day."

"You have none of mine!" cried Mrs. Clark, who had been listening with bated breath, "I'll go to church if only to defeat you."

"What's the matter, dear?" asked the doctor, "have you been dreaming?"

"Perhaps so, but I am going to church if I get there just in time for

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the benediction. I'll cheat Satan from this day out of one empty seat."

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## PRAY FOR ME, MY FRIEND!

By T. O. Chisholm.

Brethren, pray for us.—1 Thess. 5:25. Please pray for me, my friend!

I need your prayers,  
For there are burdens pressing hard,  
And many cares;  
Pray, too, that Christ will make of me  
The Christian that I ought to be.

Do pray for me, my friend,  
At morning hour,  
That I may not be overborne  
By Satan's pow'r;  
That, 'mid the whirl and maze of  
"things"  
My soul may drink of hidden springs.

And pray for me, my friend,  
When night comes on;  
God's stars look down upon us both,  
Apart—alone;  
Will you, dear friend, before you sleep,  
Pray Him my soul, with yours, to keep?

Cease not to pray for me,  
Tho' sundered far,  
Come, meet me at the mercy seat  
From where you are;  
Nor time nor distance can divide  
Our hearts that in His love abide.

Thus, praying each for each,  
That will come true  
Of which our Lord and Master  
spake,—

"If two of you";—  
No purer joy may friendship share  
Than in the fellowship of prayer.

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Plainville, Kan., March 14-26.  
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Havenna, Ky., April 11-23.  
Indianapolis, Ind., April 24-May 7.

**GALLOWAY, GEO. M.**  
(625 W. Jefferson St., Springfield, Ohio)

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)  
Madera, Calif., March 19-April 2.  
Los Angeles, Calif., April 4-16.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Rochester, Pa., March 19-April 2.  
Burlington, N. C., April 2-15.  
Kernersville, N. C., April 16-30.  
High Point, N. C., April 30-May 14.

**GRISWOLD, RALPH S.**  
(Wilmore, Ky.)  
Carlisle, Ky., March 1-28.

**HAMES, J. M.**  
(Greer, S. C.)  
Columbia, Mo., April 2-10.  
Abilene, Kan., April 17-May 7.

**HART, RALPH H.**  
(20 Harrison St., Coldwater, Mich.)

**HANDY, HERBER A.**  
(118 Newton Ave., S. W., Canton, Ohio)  
Newport News, Va., Mar. 26-April 9.  
Pomona, N. C., April 16-30.

**HOBBS, E. O.**  
(Westfield, Ill.)  
Bush, Ill., March 5-26.

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville,  
Kentucky)  
Clinton, Pa., March 26-April 9.  
Loogootee, Ind., April 16-30.

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)

**HOWELL, ROBERT A.**  
(661 2nd Ave., Gillipolis, Ohio)

**HUGHES, GUTHRIE**  
(Science Hill, Ky.)

**HUTCHERSON, CY**  
(Glasgow, Ky.)  
Edmonton, Ky., March.

**JACKSON, REV. and MRS. VIEHE**  
(Preacher, Children's Workers, and Spe-  
cial Singers, Sparks Hill, Ill.)  
Centralia, Ill., March 13-26.  
Woodlawn, Ill., Mar. 27-April 9.

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(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Van Buren, Mo., March 26-April 9.

**JOHNSON, W. EDWARD**  
(31 Hone Ave., Oil City, Pa.)

**JOPPIE, A. S.**  
(830 So. Park, Owasso, Mich.)  
Muncie, Ind., March 26-April 9.

**KELLER, J. ORVAN**  
(Beloit, Kan.)  
Topeka, Kan., March 9-26.  
Sabetha, Kan., April 2-16.  
Stafford, Kan., April 23-May 7.

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Knox, Pa., April 2-16.

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Flora, Ill., March 5-26.  
Bloomington, Ind., March 27-April 9.  
Petersburg, Ind., April 10-23.  
Clarksburg, Md., April 25-May 7.

**LINCICOME, F.**  
(Gary, Indiana)  
Detroit, Mich., March 19-April 2.  
Philadelphia, Pa., April 3-16.  
Gary, Ind., April 17-30.

**LINN, C. H. JACK**  
(P. O. Box 443, Springfield, Mo.)

**LONG, J. C.**  
(Telford, Pa.)  
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## SPECIMEN OF TYPE

father's servants had digged in 27 And I'saac said  
the days of I'bra-ham his father, Wherefore come ye t  
ye hate me, and h  
them, and filled them with earth. away from you?  
16 And I-bim'e-lach said unto 28 And they said,  
I'saac, Go from us; for thou art tainly that the LOR  
much mightier than we. thee: and we said,  
17 And I'saac departed thence, now an oath betwi

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**MILLER, JAMES**  
(958 W. Bellevue Pl., Indianapolis, Ind.)  
Kalamazoo, Mich., March 26-April 9.  
Caldwell, Idaho, April 16-30.  
Bell Gardens, Calif., May 7-21.

**MILBY, E. CLAY**  
(Bentonville, Ark.)  
Somerset, Ky., March 26-April 9.  
Greensburg, Ky., April 10-23.  
Cushing, Okla., April 24-May 7.

**MULLET, WALTER L.**  
(1804 Beall Ave., Wooster, Ohio)  
Mansfield, Ohio, March 20-April 2.  
Beaverton, Mich., April 3-16.

**NETTLETON, GEORGE E.**  
(501 Huntley Drive, West Hollywood, Cal.)

**NICHOLS, SILAS H.**  
(Plymouth, Iowa)

**OVERLEY, E. R.**  
(3264 Del. Ave., Cincinnati, Ohio)  
Dayton, Ky., March 26-April 9.  
Thomas, Okla., April 11-26.  
Leitchfield, Ky., May 21-June 4.

**OWEN, JOSEPH**  
(Boaz, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
McPherson, Kan., March 19-April 9.  
Wilmore, Ky., April 11-14.  
Butler, Ohio, April 16-30.

**PAPPA, PAUL JOHN**  
(314 Diston St., Tarpon Springs, Fla.)  
Allendale, S. C., March 20-April 5.

**PAUL, JOHN**  
(University Park, Iowa)  
Germantown, Ky., March 28-April 9.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Tacoma, Wash., March 8-26.  
Jackson, Ky., April 2-16.  
Charleston, S. C., April 20-30.

**REES, PAUL S.**  
(16127 Birwood, Detroit, Mich.)

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Evansville, Ind., March 6-26.  
Owensboro, Ky., March 27-April 9.  
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Elkhart, Ind., May 21-June 11.  
Port Huron, Mich., July 9-23.

**SORELL, J. L.**  
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ington, Ind.)  
Erie, Pa., March 13-April 2.  
Camden, N. J., April 11-23.

**SHANK, MR. and MRS. R. A.**  
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Fayetteville, N. C., March 14-26.  
Roanoke, Va., April 2-16.

**STUCKY, N. O.**  
(Box 43, Ashley, Ohio)

**TERRY, THOS. L.**  
(315 N. Jackson St., Greencastle, Ind.)  
Coulterville, Ill., Mar. 26-April 9.  
Tilden, Ill., April 10-23.

**TITUS, ALBERT**  
(East Liberty, Ohio)  
Rushsylvania, O., Mar 20-April 9.

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**VANDERSALL, W. A.**  
(Findlay, Ohio.)  
Spencerville, Ohio, Mar. 26-April 19.  
Terre Haute, Ind., April 16-30.

**VAN HOUGHTON, E.**  
(Wilmore, Ky.)  
Miami, Ind., March 21-April 2.

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## OVER MEMORY TRAIL.

Dear Brother Morrison:

Your beautiful message to your old  
friends down at Polsgrove, thrilled my  
soul to the extent, that it gave me  
an impulse to write you a personal  
letter. I have read and reread your  
message and enjoyed it far more than  
I shall be able to tell you. There is a  
road of remembrance and quickly my  
memory lured me to rise in my air-  
ship, as it were, and sail away to the  
scenes of my childhood. "My Old  
Kentucky Home," that beautiful old  
southern melody, how it soothes and  
thrills my soul. It seems to grow  
sweeter as the years go by. "How  
dear to my heart are the scenes of my  
childhood." I find great pleasure in  
retrospecting the past, especially the  
fond memories of that old southern  
Kentucky home, standing so graceful-  
ly on the banks of the river bearing  
its name. It was surrounded by many  
beautiful trees of various kinds. Two



large orchards bearing its luscious fruit. Just in front of the house stood a stately pine as a sentinel on guard. Down near the front yard gate was a graceful snowball bush, lending its beauty in early springtime, closely resembling a snow bank, roses galore and other flowers too numerous to mention.

This farm was well improved and located in a bend of the beautiful river wending its way downward to the Ohio. This house was built by my grandfather, Jimmie Harrod, I believe just after the civil war. It was fashioned well with loyalty and steadfast as the years. It was sturdy from window sill to roof. This stately old home is a monument marking time to keep alive the sweet memories of the ancestors and friends silently entwined therein. Edgar Guest says, "It takes a heap of living in a house to make a home." These memories are treasures rare and shall never fade away.

Often in idle fancy I stroll down to the river side and loiter on its banks dreaming of the happy hours whiled away there. They have long since passed into oblivion. Often, Oh, how often, I have heard my father (Mitch Harrod) relate the home relationship with you, Brother Morrison, and Cooper, too. He loved you like a brother. Separation was unable to sever his sincere friendship. In your message you mentioned the fact "that death does not break the strong cord that binds us to those we have known," and may I add that too in these many years of long separation, from friends and loved ones the binding cord is strong and unbroken.

Brother Morrison, it gives me a thrill to recognize you as the outstanding one connected with our old Kentucky home, and that you still have a tenderness regarding it, and all those good ancestors and friends gone to their home in heaven. No friends like the old ones made in the springtime of life.

It seems that the old friends and loved ones we have had, and the joyous experiences, all make memory a sacred spot in which to dwell. "Oft in the still night ere slumber's chain has bound me it brings the light of other bygone days around me." Memory is our book of life. We should not forget that our lives are being written down day by day and we must take it along with us through the years. My parents lived for the Lord and taught us the right way. I thank them each day for the million dollar heritage they left to us. Life would be so empty without Jesus. Our religion should be so real with power that it bears us up when circumstances tend to pull us down. "Blessed are they which do hunger and thirst for righteousness for they shall be filled." Every good deed we do and every good work we speak is a good seed that is certain to bring a harvest.

"Whatsoever a man soweth that shall he also reap," a hundred fold. I am sure we will be surprised when our harvest comes in. Brother Morrison, I am sure you remember my snappy little visit with you last August, at Mt. Sequoyah? It has long been my heart's desire to see and know you personally. I shall ever remember those wonderful sermons you delivered and how you dramatized them so touchingly.

Many, many years your paper has

been a weekly visitor in our home, long before it became The Herald. To me, it is next to my Bible. My sister, Mrs. G. T. Dailey, living near Frankfort, is a staunch supporter of you and your paper. I presume she has taken it some thirty years and she is still feasting on it. May life's golden years be crowned with many rich blessings, as you labor winning lost souls. May I ask an interest in your earnest prayers.

Truly your friend,  
Lula Harrod  
Wewoka, Okla.

CHIQUMULA, GUATEMALA, C. A.

James V. Reid.

By the time this finds its way to The Herald columns I will have finished my sixth evangelistic journey through Latin American countries. I find myself rather loath to return to the United States. These fields are so interesting, so challenging, so responsive. The Central American countries are wide open to the gospel, hearts are so hungry, and yet everywhere I go I find a shortage of workers. There is such a need for men in so many places. I have often wondered why it is that so many more young women offer themselves for missionary service than young men.

In December in Panama City, I gave two messages a day in the Methodist School for two weeks, speaking to 250 boys and girls of high school age and of sixteen nationalities. Each night I preached in the Mission hall. God added his blessings and many were the testimonies to blessings received.

Christmas in Panama is an interesting experience. How unusual to listen to Christmas carols with perspiration trickling down one's back. Nevertheless, the spirit of the season is everywhere in evidence and one cannot forget the meaning of Christmas.

I started the New Year in Dahveed, Western Panama, with evangelistic services in another Methodist Mission. There was once a thriving congregation; there was once a splendid school; there is still good equipment in the way of properties. But the work is dying a slow, lingering death for lack of funds and workers. How tragic such a condition when we think of Methodism's wealth of finances and manpower in the U. S. There are great possibilities there for some spiritual, energetic young couple who aren't afraid to tackle a frontier job.

Then to Costa Rica, perhaps the most beautiful, and in culture, purity of race and government, most advanced of all Central American Republics. In the Capital, San Jose, I spent two weeks with a missionary organization which has the attention of both Central and South America—the Latin American Mission. It is interdenominational, non-sectarian, founded on definite fundamental lines. It is wholly a faith work, the object of the prayers of thousands of people in England, Scotland, United States and Canada. In fifteen years they have accumulated a large Bible Institute, with excellent faculty, dormitories, a splendidly equipped hospital, with spacious church building, a farm of 200 acres and an orphanage. Students from many countries train in their Bible Institute and Nurses'

Training School. It is a wonderful example of what concentrated prayer can produce.

I also visited the Methodist Missions of San Jose and Alajuela then sailed for Guatemala. This is my fourth visit to this beautiful country. My principal place of service each time has been with the Friends' Mission in Chiquimula. They are a wonderful people, straight in the doctrine of holiness, thoroughly evangelistic. They have excellent properties; grade school, Bible School, dormitories, clinic, spacious tabernacle, print shop, carpenter shop and a small farm. But like so many others, short on missionary help. How they do need two or three more missionaries right now to lighten the burdens of the overworked few who are here.

Their annual conferences are a combination of a Methodist Annual Conference, Summer Institute, Workers' Training School and a holiness camp meeting. At this writing this year's conference is in session. There are several hundred people in attendance from Guatemala, Honduras and El Salvador. They have come by train, auto, mule and afoot. Most of them are very, very poor; many are barefooted Indians. But they are rich in grace; they know how to pray, weep and intercede for their unsaved countrymen.

The Committee in charge has given me the privilege of bringing many of the messages both in the general services and special groups of young people. And what a privilege it is to stand before the upturned brown faces of these toil-worn, seasoned veterans of the frontiers who know better what it is to be Christian than most of us in the U. S. How glad I am to be able to minister also in music. There is a sweet-toned piano in the big tabernacle and these humble people are so appreciative of its music. How they do sing! They have the general run of full salvation songs translated into their own language and sing with a fervor and heartiness that lifts one's soul. If I had my choice I would spend six months out of every year in these fields so white unto the harvest; and I would be present each year at this Chiquimula Conference. May I ask you who read this letter to pray that God may use the message that I take back to the home churches by word and motion pictures, for the awakening of more vital interest in missions everywhere.

2912 Meadowbrook Dr., Ft. Worth Texas.

#### CLIMBIN' THE HILLS.

We hear a lot o' grumblin'  
'Bout the ups an' downs o' life.  
"We've got many a hill to climb," they say,  
But there comes an inspiration,  
As I sit me down to write,  
From the steepest hills I've climbed  
along the way.

There's beauty in the climbin'  
Of a hill that's steep an' long,  
Just listen to the songsters over-  
head,  
And you find yourself a hummin'  
Or you burst into a song,  
When you see a rosebud noddin' you  
its head.

The cliffs are overhangin'  
And the rocks roll 'neath your feet.  
There's bound to be a turnin' some-  
where near.

If you need a friend to talk to,  
There's a Friend that you should  
meet,  
Just remember God would always like  
to hear.

There's beauty in the findin'  
Of the way, with Him as guide,  
'Cause then we're sure o' toppin' yon-  
ders dome.  
When we've climbed that last long  
mountain,  
And we've climbed close to His side,  
We'll be glad we climbed the hills that  
led to home.

Mrs. C. B. Turner.

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Louisville, Kentucky.

The prayer of faith shall save the  
sick and the Lord shall raise him up.  
James 5:15.







# PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor  
Mrs. M. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, March 29, 1939  
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## A VITAL EXPERIENCE

By The Editor

**O**NE of the greatest needs of the times, and of the individual Christian, is vital godliness. There must not only be belief of the Holy Scriptures, and belief in the Lord Jesus as the Son of God, but there must be a vital, living faith in him for personal salvation.

One of the chief beauties of the religion of Jesus Christ, one of the marks of its superiority over all other religions, is the fact that saving faith brings a full assurance. God wills, Jesus works, and the Holy Spirit witnesses. Those who come into a saved relationship may have a full assurance that their faith is accepted and that Jesus does save.

There is great need that more emphasis be laid in our Sabbath schools, pulpits, Christian colleges, and religious literature upon the personality and work of the Holy Spirit. To ignore the Holy Spirit is a fatal mistake. The Jew, who rejected the Son, lost the Father. God withdrew himself from all those Jews who rejected his Son, whom he had sent. And Jesus must withdraw himself from those who reject the Holy Spirit, whom he has sent. The Holy Spirit cannot perform his office work for those, and in those, who do not recognize him and seek his incoming and abiding.

"God is a Spirit; and they that worship him must worship him in spirit and in truth." In order to true spiritual worship, the Holy Spirit must be with and in those who worship God. He "maketh intercession for them with groanings which cannot be uttered." Many a poor Methodist preacher, whose intellect is as light and shallow as his spiritual life, has spoken lightly of that vow that Methodist ministers take to "groan" after perfect love until they have obtained the same. This is a most significant word, loaded with deep and holy meaning. The Holy Spirit begets within the soul a blessed agony of desire to be free from sin, a deep longing for purity, and the peace and joy that purity brings; a travail of prayer, desires so deep and high that they cannot form themselves into language, and the soul groans out its longing in a language unutterable here, but fully understood up yonder where prayer is heard and answered.

Let us take time to read the Scriptures, to search the Scriptures, to pray; to let our souls stretch themselves in desire and longing for the blessings that God can give, for the baptism with the Holy Spirit that will cleanse us from all sin, that will establish us in the faith, that will make us equal to all emergencies, that will make us more than conquerors, that will admit us into the secret places of his love and power. O the depth and height of the riches in Jesus Christ! Let us learn to worship the blessed Trinity; to praise as well as pray. There is a statement so deep, so high, that we hesitate to repeat out like a vast, immeasurable

HEAR JOHN WESLEY.

"Within five weeks five of our band received the 'second blessing.' . . . 'This morning one found peace and one the 'second blessing.' . . . 'Insist everywhere on full salvation received now by faith. Press the instantaneous blessing.' . . . 'Let all our preachers make a point of preaching perfection to believers, constantly, strongly, explicitly.' 'If you speak only faintly and indirectly none will be offended and none profited; but if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation.'"

ocean—"To be filled with all the fullness of God."

### Can We Have a Widespread Revival?

REV. H. C. MORRISON, D. D.

(From Florida Christian Advocate)

**I**N my long ministry of some sixty-two years, I have at no time seen such a general interest in Southern Methodism in a widespread, deep, religious awakening as at the present time. The interest and enthusiasm created in the great gathering at Savannah in January of 1938, in celebration of John Wesley's heart warming, have not evaporated; they have been abiding and already have led to revivals in many churches, with very gracious results.

It was quite noticeable in the General Conference which convened in Birmingham last May, that there was deep interest felt in the need of the deepening of the spiritual life of the church and a combined effort to bring on a revival that would result, not only in the quickening of the spiritual life of the church, but in the conversion of a multitude of souls to Christ. I have been a member of a number of General Conferences, but in no one of them have I seen so deep an interest in a genuine revival of religion throughout the church.

#### INDICATIONS OF A REVIVAL

In the recent meeting in San Antonio, Texas, where a number of the bishops of the Southern Church, and also bishops of the M. E. Church, were present, there was not only a beautiful fraternal spirit, but there were indications of a revival spirit, of a very deep conviction that Methodism needs to give attention to the gospel message which is the power of God unto salvation. Many people attending this great gathering were most favorably impressed, and went away carrying with them the spirit of faith and prayer for a gracious spiritual awakening throughout the church.

It was my privilege during the past year to bring the gospel message to several district conferences, and to hold meetings in a num-

ber of places in Southern Methodism, and everywhere I found a spirit of response that was most encouraging. I found the preachers quite ready to gather about the altar in united prayer for a baptism and fresh endowment of the Holy Spirit preparing them for a soul-winning ministry. It was my privilege to preach once at the First Methodist Church in Birmingham during General Conference, my subject being The Baptism with the Holy Spirit. The text was selected from the promise of our Lord contained in the 14th chapter of John's Gospel. At the close, I called upon the ministers to gather about the altar for earnest prayer for the baptism with the Spirit that would give power for witnessing and for service. More than one hundred preachers came at once, and we tarried for a number of prayers. There were tears, earnest petitions and "amens," and we had a gracious time. I understand that anything and everything of this kind will have two classes of critics. One class tainted with modernism, will insist that the days of revivals are past—that we should no longer undertake to win individual souls, a one-by-one process of regeneration, but we must save the people en masse by some sort of socialistic legislation and educational processes.

There is another class of dear, gloomy souls who are quite devout, but discouraged, look on the dark side, and will insist that the church, generally, has gone too far away from the old paths to ever get back to real spirituality and a genuine revival of religion. These two classes of critics are so fixed in their opinions that they would no doubt feel quite disappointed if a gracious revival should come, the church be deeply stirred and a multitude of souls born into the kingdom. Devout people who have faith, heart longings and the spirit of prayer for a revival so sorely needed, should give no heed to the objections of these two classes of critics, but should remember the love of God who gave his Son, the mightiness of Christ to save, and the presence of the Holy Spirit to do his office work.

It must be understood that reviving the church and winning sinners to Christ is not such a difficult task as some suppose. There is something in the intelligence and conscience of a human being that will respond to the faithful preaching of the gospel. God hears and answers prayer. There is an invisible and powerful Person in the world. He prays with groanings that cannot be uttered. He can, and does convince men of sin, and of righteousness and of judgment to come. If we are in earnest and put forth the efforts that always appeal to reasonable beings, we need not doubt that the Holy Spirit will be with us to work mightily among the people.

#### A POWER IN BIBLE TRUTH.

In a long ministry of evangelistic service I have found that, with a very few devout souls in a large congregation, and a membership by no means noted for spiritual devotion, a

(Continued on page 8)



# TWENTIETH CENTURY NEED

Rev. G. W. Ridout, Corresponding Editor.



## I.

I believe the twentieth century needs more "Fiery Elijahs." We are running to head and brains and losing the fire. Schools are having a chilling effect upon students for the ministry and mission fields. Cadman, the Salvationist, when getting into action, exerts a compelling power that would make him a fortune as a political orator; he had a voice of brass that ripped through the building like a strong wind. While he bombarded the battlements of perdition for two and a half hours, in one of his meetings, with the most extraordinary religious address ever heard, he had penitents lined three deep and the audience in tears. A woman wanted him to take a pamphlet about the lost tribes of Israel, but he didn't have time to read it; he told her he didn't belong to a lost tribe; he belonged to a found tribe. The Lord found him in a lost tribe when he saved him and he wasn't going back to that tribe again.

"Jesus, confirm my soul's desire,  
To work and speak and think for thee;  
Still let me guard the holy fire  
And still stir up thy gift in me."

## II.

Perhaps we give too much time to preaching and not enough to witnessing. Often at Asbury College when the chapel service started there was no room or time for the address; all over the chapel students were on their feet ready to testify to blessings received, new answers to prayer, new evidences of divine love and we all felt the power of those testimonies. The address was left out and praise to God took its place.

In a recent Brazilian revival in one of the prominent churches, at the closing meeting there were many testimonies to the power of God. One man, president of the Board, testified that the revival had given him a new conception of the Christian life, though he had been a member of the church many years. Others testified to victory in the soul. One testified that deliverance had come to him and that a hate that he had carried in his heart was all taken away; his wife standing by rejoiced exceedingly. She had experienced the blessing the day before.

## III.

Martin Luther had the habit of greeting friends with the question, "Do I meet you praying?" In a certain African village the native Christians had no privacy for prayer in their huts, so they would go off into the bush behind their hut and have times of prayer with God. That prayer track became plainly visible. If it came to pass that the track would get overgrown for want of use, another Christian would come and say: "Brother, there is something the matter with your track." In the lives of many American Christians today it can be said, there is something wrong with their "prayer track."

Let us think of some things which interfere with the prayer life:

1. Backslidden state of heart.
2. Loss of fellowship with the Lord.
3. Indulgence in some questionable thing, or practice.
4. Neglect of the Bible.
5. Self-sufficiency and human pride.
6. Loss of faith.
7. The strangling effects of modernism.

8. Dependence upon the natural and the human.
9. Yielding to the spirit of the age.
10. Sin in the life and conduct.

"Come in thy pleading Spirit down  
To us who for thy coming stay;  
Of all thy gifts we ask but one,  
We ask the constant power to pray;  
Indulge us, Lord, in this request,  
Thou canst not then, deny the rest."

## IV.

Bishop Foster, in *Christian Purity*, said: "Would you see the value of holiness, linger here. Pursue the upward destiny of a soul brightening under the smile of God forever. See its ever-increasing and unfolding beauty; hear the ravishing melody of its triumphant song. The ages flee away, but mightier than decay, stronger than death, the soul lives on, ascending, widening its circle, becoming more and more like God, and losing itself ever in his ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus. Behold, on the other hand, a soul darkening under the frown of Jehovah. Ages fly away; its darkness broods darker still, its sorrows gather down in denser folds; it is lost. The lengthening periods of eternity roll by, but they bring no redemption; deep, dark, dismal gloom settles around its sphere forever. Learn by the contrast the value of holiness. Its presence is life; its absence is eternal death."

"Reflect: Cannot you by the grace of God live one minute without sin? If a minute, can you not an hour? If an hour, a day? We are weak, and cannot too much distress ourselves; but 'through Christ strengthening us' we are 'able to do all things.' Shall we limit 'the Holy One of Israel?' Shall we plead an extenuation of our sins, our weakness, our inability, when Christ is ready, waiting to enter the list for us? O! but you say, My difficulty is not to live without sin, so much as it is to be without sin. If I could once be set on my feet I might go, but I cannot get on my feet. 'O, wretched man that I am!' Have you ever heard of one whose name is Jesus? You may not be able to raise yourself, but have you tried him? Cannot he save? His name is Jesus—Savior. Surely he has power, power now, power to save even you and me, and every man that will come to him; power 'to save unto the uttermost.'"

St. Cyprian, in his prayer to the Holy Spirit, suggests the blessedness of the devout life in the following language: "O Holy Spirit, be thou present and from heaven shed down thy consolations on those who expect thee; sanctify the temple of our body and consecrate it a habitation for thyself; make those souls joyful with thy presence who desire thee; make the house fit for thee, the inhabitant; adorn thy chamber; and surround the place of thy rest with a variety of virtues; strew the pavements with ornaments; let thy mansions shine with the brightness of carbuncles and precious stones; and let the odors of all thy gifts inwardly discover themselves; let thy fragrant balsam perfume thy residence and expel whatever is noisome in the spring of corruption; do thou make this our joy, stable and lasting; and this renovation of thy creature do thou continue forever in unfading beauty."

"Expand thy wings, celestial Dove,  
And, brooding o'er our nature's night,  
Call forth the ray of heavenly love,  
And let there in our souls be light;  
Illuminate the dark abyss  
With glorious beams of endless bliss."

"Let there be light, again command,  
And light there in our hearts shall be;  
We then, through faith, shall understand  
Thy great mysterious majesty;  
And, by the shining of thy grace,  
Behold in Christ thy glorious face."

## V.

Sailors and skippers tell us that on dangerous coasts where the harbor is not too safe in case of hurricane or storm, it is best to put out to sea; so they up anchor and put on full steam or pull sail and put out to sea where there is ample room and no reefs and rocks for the ships to be cast and wrecked upon. In the hurricane of 1889 in Samoa, thirteen ships rode at anchor but only one had the daring to put out to sea—that was the Calliope mastered by Captain Kane. The heroism was so great that it inspired the poet to write it up and he sang:

"Into the teeth of the roaring blast, the Calliope must sail,  
She has straightway slipped her cables, and has turned to meet the gale,  
She hangs for a moment, doubtful, when she finds herself set free,  
Then crawls with slow, unwilling gait, out to the open sea!"

"Into the West the sun went down, when the wind had sunk to rest,  
But he looked no more on the thirteen ships afloat on the harbor's breast;  
For out of them all there was only one that had braved the tempest's breath,  
And save the Calliope, every ship lay locked in the jaws of death."

Oh, soul of mine, fear not to put out to sea and sail upon the great bosom of God's omnipotence and sufficiency! How often souls are defeated and robbed of power because of lack of resolution and daring to launch out into the deep. God's best servants have been plungers; they risked things upon the promises of God. They ventured out to sea while others hugged the shores and went down to wreckage. In these days the tendency is to become soft and seek comfort; to seek security and safety, and take no risks for God and souls. Everything must be subjected to exact calculation, every step taken with strict caution, every question must be viewed from the standpoint of comfort and profit, and from what folks will think and say of us.

This was not the way the martyrs trod, nor the way Kingdom men and women contested the powers of darkness and sin. Martin Luther put out to sea when Rome raged; John Wesley put out to sea when Bishops railed against him and churches closed their doors against him. William Booth put out to sea when the Methodist Church legislated against his evangelism. William Taylor put out to sea and circumnavigated the globe in quest of souls. Wesley sang gloriously in the old hymn:

"With faith I plunge me in this sea;  
Here is my hope, my joy, my rest;  
Hither, when hell assails I flee,  
I look unto my Savior's breast:  
Away, sad doubt and anxious fear;  
Mercy is all that's written there."

## Notice!

Dr. Ridout expects to return to U. S. A. from South America in July; will be open for camp meeting engagements and other evangelistic work. Address him, care Mrs. Morrison, Pentecostal Herald.



# THE GATES OF HELL AND THE CHURCH OF CHRIST

Rev. J. C. McPheeters, D. D.

"On this rock will I build my church, and the gates of hell shall not prevail against it." (Matt. 16:18).



The gates of hell are bending every effort against the Church of Christ in this present age. One of the most subtle attacks against the Christian Church is to reduce it to the level of one of the world's great religions, or to merge it with other religions. The New Historic Society, which was organized in 1928, is attempting a very ambitious program. This organization proposes to establish a United States of the World, and a universal religion. Christianity ceases to be when entering into a merger of faiths. Charles G. Trumbull, Editor of the *Sunday School Times*, in commenting on the proposal of the New Historic Society, says: "One way of getting rid of Christianity is to submerge and drown it in a union of religions. This ends Christianity's uniqueness in the demands on the human heart."

If the early Christians had yielded to the pressure to merge Christianity with some other religion, there would be no Christian Church today. The early Christians were urged to burn incense to the bust of Cæsar. They could have saved their lives from martyrdom by yielding in this concession to another religion, but this the early Christians refused to do. They went to martyrdom rather than compromise their faith, and thus the church lived. Christianity is a religion of redemption. It loses its redemptive power the moment it enters into compromise. The editor of *The Evangelical Messenger*, in an editorial some years ago, said: "Insofar as humanity has yet been redeemed, Christianity has been its redemption." Those who would merge Christianity with other faiths are robbing the world of its greatest redemptive power.

Walter Rauschenbusch has given a fine summary of the redemptive power of Christianity in the life of the world in these words: "Has it not lifted women to equality and companionship with man, secured the sanctity and stability of marriage, changed parental discipline to parental service, and eliminated unnatural vice, the abandonment of children, blood revenge, and the robbery of the shipwrecked from the customs of Christian nations? Has it not abolished slavery, mitigated war, covered all lands with a network of charities, and uplifted the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout human life? It has done all that, and vastly more. The influence of Christianity in taming the selfishness and stimulating the sympathetic affection in creating a resolute sense of duty, a staunch love of liberty and independence, an irrepressible hunger for justice, and a belief in the rights of the poor, has been so subtle and penetrating that no one can possibly trace its effects. We might as well try to count up the effect in our organism of all the oxygen we have inhaled since our first gasp for breath."

With such contributions made to the life of the world through the Christian faith, it would be suicidal to human progress to merge Christianity with other world religions. There is something unique about the Christian faith. A source of its power and strength is in being separate from the world, and proclaiming a message of redemption through Jesus Christ which no other religion in all the world proclaims. Those people of other religions who profess friendship for faith should never insist on a

merger with other faiths. Christianity will lose her crown, and cease to be in such a merger.

It is quite common to hear the statement: "There is good in all religions." This statement is true, but certainly all religions do not lead to the same goal. The pagan religions, before Christianity came on the scene, led the people into terrible bondage through vices of every kind. Augustine, in his "Confessions," describes the sensuality in connection with the worship of the goddess Venus in the city of Rome. Adultery was an act of worship. Yes, there is good in all religions, but all religions do not lead to the same goal. Hinduism has led to the terrible goal of the caste system which is practiced in India. Seventy million people are in the class of the "untouchables" in that land. These "untouchables" are making a heroic effort today to deliver themselves from their terrible plight. They are barred from the temples, they are shunned upon the highways, they are ostracised like lepers. In some cities in India they are not allowed to live on the side of the city from whence come the prevailing winds, lest the entire city be contaminated. When they walk the streets of the city they must drag some object behind them to cover up their tracks, lest their tracks contaminate those of a higher caste who pass by. In some cases an untouchable must flee the highway when a member of a higher caste is approaching, and if there is water nearby he is expected to cover himself in the pool or stream up to his neck, while the member of the higher caste passes.

The Upanishads, the sacred writings of the Hindus, declare that as cows of varied hues yield the same milk, so all religions lead to the same goal. But the history of the world does not verify this statement. There is good in the Koran, but the Koran teaches that the kingdom of God is to come by war and bloodshed, and that those who die fighting in battle for the faith are saved. Some people think it does not matter what religion you have; just so you are sincere. You might as well reason that it doesn't matter what medicine you take for a disease just so you believe the medicine is all right. It has repeatedly happened that men have met death by taking the wrong kind of medicine in all sincerity. There is a vast difference between strychnine and quinine. If strychnine is taken in sincerity, it in no way relieves the danger. Sincere motives may result in catastrophe.

Jesus Christ gave the commission to his disciples to go into all the world, and make disciples. He never considered the matter of sending them out to found a universal religion, composed of the best elements of all the religions. That was not the task of the Christians of the first century. They went heralding a new message of redemption with an enthusiasm and fervor that captured the attention of the world. Some of the strongest epistles in the New Testament were written to prevent the merger of Christianity with pagan religions and pagan philosophy. All three of the epistles of St. John were written for this purpose. The Christians of the first century came to titanic grips with the religions of their day. Their message was one of redemption through a crucified and risen Savior. They did not place Christ among the great teachers and prophets, but they placed him over all and above all teachers and prophets of all ages of the world. And now, after nearly two thousand years, Jesus Christ still occupies this unique position. There is no indication that any person has ever appeared, or ever will appear, to compare with Jesus Christ. Jesus Christ is even more than the incomparable. He is the Lord and Savior of mankind.

The gates of hell are pressing against the Church of Christ today in the vast neglect of religious training among the youth. One of the most distressing situations that confronts the church is the great multitude of boys and girls who are growing up without any religious training, whatsoever. The public schools of the United States have an enrollment of thirty-four million. Of this number forty-nine per cent are receiving no religious training whatsoever. This means that seventeen million boys and girls in the public schools are growing up to become the future citizens of this nation without any religious background.

Parents themselves are, in many instances, responsible for the sad neglect of the religious training of children. Millions of parents in this nation are allowing their children to grow up without any effort whatsoever, on their part, to give them religious training. This is a great injustice to the child. Every child has a right to religious training in youth. It is looked upon as a great crime to childhood to rob the child of intellectual training and normal physical development, but it is an even greater crime to neglect the immortal souls of children.

This sad neglect of religious training of childhood is manifesting itself in the increasing crime record of the country. Judges and criminologists have repeatedly pointed out that the religious training of youth is one of the strongest checks known against crime. The seventeen million children in the public schools who are growing up in the United States without any religious training, will furnish a large percent of the criminals and prison inmates within the next twenty-five years. The actual cost of such neglect of religious training to the government will run into billions of dollars. But the saddest of all results of this neglect will be the spiritual darkness that will envelop this vast multitude of youth in this life, and throughout eternity. If we are to save America, we must save the children.

If the church of the present day is to prevail against the gates of hell, she must be undegirded with a new spiritual awakening, a fresh anointing of the Holy Spirit, and a return to those fundamental elements of faith, hope and love which characterized the church of the first century. We cannot prevail against the gates of hell with a mere program of social reform and human betterment. We must reach into the deeper stratas of spiritual reality, and come to vital grips with the great issues involved in repentance, regeneration, the witness of the Spirit, sanctification, and divine guidance through prayer. Society can be changed only through individuals who have been changed by the grace of God. Only a triumphant, victorious, conquering church through the cleansing and enduring power of the Holy Spirit, can adequately meet the present crisis in world history.

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# THE HERALD PULPIT

## CHRIST THE DOOR

Rev. W. S. Bowden.

"I am the door."—John 10:9.



HE love and mercy of God have found expression in the setting of his Son before the world as the Door through which may be experienced the safety, comfort, peace, joy and love of the Father's House. On this side the Door is darkness, on the other side light. On this side are the husks of this world, on the other is the Bread of Life. On this side the turmoil and discontent, on the other is unspeakable peace. On this side are tears and unhappiness, on the other are angelic happiness and eternal joys. On this side is the uncertainty of life, on the other are the sure promises of God. On this side is the lost sinner, on the other side is the blood-washed saint. On this side is the outcast doomed for destruction, on the other is the Son of God. On this side is the poverty-stricken soul, on the other is the heir to the riches of the kingdom of heaven.

It is a marvelous Door that gives entrance from the sphere of man's endeavor to the unlimited possibilities of God's fellowship and presence. Here are the earthly existence and the life in the Spirit, and between the two: Jesus the Door; here is the world "dead in trespasses and sin," and Jesus the Door of escape into Eternal Life. What a thrilling picture it is!

A door connects. It affords the means of communication between two separate and distinct compartments, or places. On one side are the comfort and joy and peace of the home, on the other is the outside world where one becomes a wanderer and a stranger. Jesus is the Door between darkness and light, between death and life. Let us look at some of the characteristics of that Door. He is the Only Door. He is the Open Door. He is a Narrow-Broad Door, if you will allow the paradoxical statement. He will yet be a Shut Door.

### 1. Jesus the Only Door.

Jesus is not A Door into the sheepfold, but The Door. The use of the definite article is in perfect harmony with all other declarations of Scripture in regard to the Christ. Probably the same Scribes and Pharisees who heard Christ declare himself as the Door were later present at the council of the Jewish leaders which heard Peter declare that there was salvation in none other than Christ, "for there is none other name under heaven given among men whereby we must be saved." These Jewish leaders were seeking a door of their own making into the kingdom of God. They were false shepherds using false doors to the sheepfold. There are many false doors today claiming to give entrance into the true sheepfold. Pride and self-will are turning multitudes from the Only Door of God's Way to the innumerable false doors of man's rearing.

Strange, is it not that the people of the world should continue to seek other doors into the sheepfold of God while the Only Door is so easy of access that "whosoever will may come." Imagine the invited guests of a king refusing to enter the palace by the wide open door of the state entrance because he wanted to seek an entrance himself into the palace. Has not the king a perfect right to indicate by what door his guests shall enter? Has not God a right to indicate the Door by which the soul shall enter his palace of Eternal

Life? At the door of the palace of the king all provision is made for the reception of the guests. The servants of the king stand ready to provide for the comforts and needs of the guests and to announce to the king the arrivals. The guests who would wilfully climb in some other way would rightfully incur the displeasure of the king and be justly banished from his presence. How is it with you, my friend? What are you trusting in? Are you trusting in a false door to gain entrance to Eternal Life? Jesus is the Only Door.

### II. Jesus the Open Door.

An Open Door that admits to the security, the success, the happiness, the enlarged opportunities of the sheepfold! An Open Door to all that is good and true and abiding! The wild beasts of Satan's breeding are without the fold to devour the souls of men, but within are safety and shelter.

Jesus is the Open Door to success. That success which is not measured by the bounds of the human life, but the success which builds for eternity. Not that success which gains the whole world at the sacrifice of the soul, but that success which comes from faithful stewardship in handling God's time, and money, and talents. Not that success which is measured by the holding of great world power, but the success which is the reward of him who learns how to subdue his own spirit.

Jesus is the Open Door to happiness. Where among all the world's children will you find one who is really happy? Riches, honor, fame, worldly pleasures, intellectual attainments, cannot impart real and abiding happiness. The Christian's secret of a happy life is not a secret at all. It is an Open Door. All may enter. The reason there are so many unhappy professors of Christianity is because somehow or other the soul, having entered the Open Door of Christ's salvation, has wandered back again into the world's pasture and is trying to feed on the husks of the world.

Jesus is the Open Door to enlarged opportunities. He is the Open Door of salvation. "He shall be saved." He is the Open Door to Liberty. He "shall go in and out." He is the Open Door to Nourishment. "And find pasture." He is the Open Door to the penitent, the troubled, the wanderer beset by fierce wolves. Thank God for this Open Door!

### III. Jesus the Narrow-Broad Door.

A paradoxical statement, but nevertheless true. A Narrow Door because man's self-will and self-righteousness cannot possibly find room to pass. A Broad Door, because "Whosoever will may come." Imagine the restless multitudes of the earth's population coming in response to the invitation and seeking to pass through the Door. As they come we notice that they like Christian of Bunyan's Pilgrim's Progress, each carry burdens. Each burden may be designated Self-will. As in chemistry, the same elements in different quantities combine to form a great variety of substances; so with these burdens which the multitudes are struggling under. It is self-will in varying quantities and manifesting itself in a variety of ways. Self-will in ambition, in the appetites, in human friendships and associations, self-will in everything to which the natural mind and body of man can turn. And how the surging multitudes would go sweeping through the Door if it could only carry its burdens with it.

Satan sets many a door in imitation of God's Door, and he lets the multitudes carry all the burdens of their self-will with them. And every such burden is the gateway to perdition, for the full fruitage of self-will is hell itself. But the Door which God has set before the world is so narrow that self-will can never get through. Christ, the Door, is the entrance to God's will, and self-will can never abide in his presence. The rich young ruler sought Christ, the Door, and because he could not enter with the self-will of his gold he went away sorrowful. What a sad spectacle it is to see the world clinging to its self-will and failing of entrance to Christ the Door, where is Eternal Life and eternal satisfaction in abiding in the will of God. Do you know what God's will is? In the very narrowness of the Door we find its world-wide breadth, for God "will have all men to be saved, and to come unto the knowledge of the truth." The only entrance to the realm of God's will is through Christ the Door.

### IV. Jesus Will Yet Be a Shut Door.

The message to the church in Philadelphia was, "Behold, I have set before thee an Open Door, and no man can shut it." And this is God's message to the world today, but in the fulness of time the Open Door is to become the Shut Door. While the Door is open the light streams from it into the world and, thanks be to God! some turn to the Lord and live. But some day that Door is to be shut, and then what awful darkness will prevail! The cry at midnight of the five foolish virgins as they stood before the shut Door will burst from the agonized lips of the world.

God's message from the Open Doorway of his love and mercy is always in the present. "Today, if ye will hear his voice, harden not your hearts." "Now is the accepted time, now is the day of salvation." God's tomorrow will see his face withdrawn from the Open Door. His hand will close the Door, and his voice will no longer be one of pleading invitation, but will echo in thunder tones of wrath through the earthly corridors: "Depart from me, ye workers of iniquity." It is a solemn thought, but it is the eternal truth of God. Heaven and earth shall pass away, but the Word of God abideth forever.

### On Which Side of the Door Are You?

While the sun beams upon you and you feed in the world's pastures to your heart's content, you may not be conscious that you are without the fold, but when the night settles down upon you and the chill mountain air cuts to your very marrow, and the wild beasts close in upon you, then you will realize that there is the difference of an eternity between the outside and the inside of the fold. But he that entereth by the Door "shall be saved, and shall go in and out, and find pasture." Safety and the best pasturage is found on the other side of Christ the door. The invitation is to you. Will you not enter?

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## Moses

E. H. COOK.



HE Jewish nation has given birth to the greatest characters the world has ever known. With all our boasted intelligence in this twentieth century, with our schools, colleges and universities, with the daily press and millions of books in our public libraries, the world today is not producing such remarkable characters of faith and godliness as sprang from the seed of Abraham thousands of years ago. Moses stands forth in the Scriptures as one of the greatest Bible characters, and his is a greatness that has not diminished through all the passing centuries.

Moses achieved his greatness when past eighty years of age. This ought to encourage some who are becoming old. Your greatest service may still be in the future. God will yet make use of the years of discipline through which you have passed. Experience and knowledge give a matured judgment, a tenderness and grace, a fitness for service which the young do not possess. Miriam was around ninety years of age when she took the timbrel and led the daughters of Israel in song. Let us note some of the things that are responsible for the greatness of Moses' character:

1. He was favored with godly parents. How much we owe to good blood, good discipline, holy environments and godly influences! His parents had a faith that destroyed fear. "They were not afraid of the king's commandments." But, when it was not expedient to longer hide the babe, we remember the interesting story of the little ark of bulrushes. How wonderful God's care and protection! Exodus 2.

2. There came a time in Moses' life when he made a great choice. We all have the pleasure, privilege and responsibility of choice. We can and *must* choose. *When* we choose, and *what* we choose, and *how* we choose, determines much of our happiness and success in life; and decides our eternal destiny when this brief life is over. Moses had such prospects of honor, riches and dominion as few are offered. Egypt was then the leading nation of the world, and Moses chose rather to suffer affliction with the people of God, and esteemed the reproach of Christ greater riches than the treasures of Egypt. And why such a choice? "He had respect unto the recompense of the reward." He looked beyond this brief period of time, and viewed the eternal reward that awaits the faithful.

3. Moses not only obtained a renewal of his call at the burning bush to deliver Israel; but he, no doubt, got a new impress of love and fire from this burning experience. We need the fire of heavenly love burning in our hearts, if we are to render effectual, fervent service in the kingdom of God.

4. Moses had the advantage of a trained mind. While God condescends to use instruments that have not had such opportunities, yet the example of Moses, Paul and others, prove how much greater our influence and usefulness if we have the advantage of a good education.

Let us note in conclusion, some outstanding qualities in the life of Moses that made him such a remarkable character:

1. He was a humble character—the "meekest man in all the earth." Humility is an essential qualification for usefulness. God can only use the humble. "He knoweth the proud afar off." Paul was "less than the least of the saints." John the Baptist felt himself unworthy to even unloose the shoe latchet of the Savior's shoe. Jacob declared he was unworthy of even the least of God's mercies. Abraham said he was but "dust and

ashes." Jesus was a perfect pattern of meekness. "God builds his greatest structures on nothing."

2. Moses was very sympathetic and deeply concerned with the sufferings of others. This not only qualified him for his tremendous task but gave him an attractive and winning character. It was his sympathy with the oppressed that caused him to slay the Egyptian. When he reached the land of Midian, he at once helped the daughters of Jethro, against the shepherds and watered their flock. In every time of trouble Israel turned to Moses for help and "it is a high testimony of the Christlikeness of one's character, when those in trouble instinctively look to them for help."

3. Moses was a mighty intercessor. Outside of Jesus, our Lord, we have nothing so wonderful and so beautiful as the prayer life of Moses. In this respect especially he becomes a type of Christ. "He prayed with an earnestness that corresponded to the magnitude of the thing he desired." On two different occasions, he spent not just one or two whole nights in prayer, but he spent forty whole days and nights in prayer. He stood in the breach and held back the wrath of God from destroying Israel. Note the agony of his prayer: "Yet, now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

4. Moses was great for what God accomplished through him. He led out of Egyptian bondage about three million people without a gun shot. He led them across the Red Sea and headed them toward the promised land. The care of this nation for forty years in the wilderness was a remarkable task, and Moses, under God, accomplished it. God through his servant Moses has revealed to the world some wonderful secrets. In a brief account we have the entire history of creation. We have the story of the fall of man and the first promise of a coming Savior. Moses gives a history of the flood and a history of God's chosen people from the call of Abraham to their deliverance from Egypt. The civilized world is indebted to the great "law-giver" for the inspired word of God that gives so many excellent commands concerning moral and civil law. May we know, at least in some small degree, some of the outstanding qualities that shone so brightly in the life of Moses.

## His Love.

JOSEPH H. SMITH.



ESUS was not stoic. He was affectionate, expressive and emotional. His love was not only of pity; it was also love of pleasure in others. He chose fellowship.

He had personal friendships; and for special occasions, he chose special companionships. While as mankind's Redeemer, the love of all men—no matter what race or their character, their circumstances or conditions—presses upon his heart; yet as the Son of man he had become brother to our flesh, and was possessed of natural, human affections. And this not without a degree of normal selectiveness. There was, as we know, a "disciple whom Jesus loved"; and it is plainly recorded that "Jesus loved Martha and her sister and Lazarus." This was shown also in his recurring visits to their home, both at times that were precarious to himself, and at seasons that were festive as well as those that were sad to them.

This feature of kindred fellowship he wove into the very fibre of discipleship from the first. When two graduates from John Baptist's school were following him; and he stopped and asked them what they wanted, and they, in reply, asked him 'where he lived,' he said: "Come and see." "And they abode with him that day." This was the way

discipleship began. And it never outgrew such a social relationship. Much as kinship ties knit members of a family together, rather than election and formula of membership, so the Church of Christ is first of all, an "household of faith" rather than an ecclesiastical institution. Thus it is written of him later, that "He stretched forth his hand toward his disciples and said: Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." No honorary or official title that college or church may give one can supplant or substitute that of a loving relationship with Christ himself. As in the home, father or papa, sounds more in harmony than 'mister' or 'doctor' or 'professor', so, too, in our Christian fellowship, 'brother' and 'sister' will suit better and outwear any professional titles.

We want to call particular attention to that heart-filling and thrilling statement in John 13:1: "Jesus . . . having loved his own which were in the world, he loved them unto the end." This covers the past period of his incarnate fellowship and ministry among them; and the pending period of his own procedure to Calvary. Yes, and past that to his triumph over Joseph's tomb, and again unto his ascension to the Father. "The end is not yet." Praise the Lord! Neither, indeed is his love for his own.

This 13th chapter of John opens the record of that "Last night" with his disciples of which he had said, (concerning the Passover) "With desire I have desired to eat this passover with you, before I suffer." (Luke 22:15). Thus, as it had been loving fellowship from the first, so was it chosen fellowship with them to the very last. Then, instituting the Communion for their continuous partaking until his return, he devotes much of the evenings to their comfort in that wonderful discourse on the Comforter found in John 14 and 16. And at length that specimen of his high priestly prayer in their behalf to be found in the seventeenth chapter of John. We remark that these fine chapters furnish a demonstration of the simple statement we have extracted from the first verse of chapter 13. "He loved them unto the end."

But, wait a moment! Is this the end? And because his work "of atonement had been finished," has his love for us been spent? Let us see! Every one of his appearances after his resurrection (and possibly there were many more than are recorded) was a love visit to his disciples alone. None others ever saw him once during those forty days. And in these visits he did not only quicken their hope of being with him in heaven, he proved his loving interest in their affairs and their feelings here on earth. Even for their failure in the fishing business he had a remedy and a good warm breakfast for them when they got to shore; for the women's fright in the garden, and the fading hope of the two on the way to Emmaus, as well as the wavering faith of Thomas, he had loving manifestations of himself to their trembling hearts. And so it is yet, below!

In the heavens above, to which he has returned, he appears now in the presence of God for us. We have been drawn so deeply into his bosom that he can no longer content himself to be there simply as he was from before the world was framed. "He cannot be in heaven and leave us behind." He is coming for us! As the Lamb for the Lamb's wife! And the last prayer we have heard of his offering is this: "Father, I will, that they also, whom thou has given me, be with me where I am; that they may behold my glory." (John 17:24). Heaven itself will never be only the same for angels and archangels and all else there, because of Christ's love for lost men. "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse

(Continued on page 9)



# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## The Empty Tomb.

W. N. PIKE.

On the morning of the third day women went early to the tomb to finish preparing the body for burial. When they came to the tomb they found it empty. The stone had been rolled away and the body of Jesus was gone. They found the graveclothes in it and the napkin that had been about his head in a place by itself. The clothes seemed to have been deliberately and unhurriedly placed where they were. What had become of the body of Jesus?

(a) The Jews said that his body had been stolen by his disciples while the Roman guard slept. As we examine this explanation it appears foolish. If the Roman guard slept how could sleeping men know who or what had become of his body. How could his scattered disciples rally and break the Roman seal on the door of the tomb and roll away the stone unheard? The Resurrection occurred at time of Passover, in the full of the moon. This would make it hard to approach the tomb unseen, to steal the body. If stolen why were the graveclothes left behind? The fact of the graveclothes shows that their handling was carefully and deliberately done. Death was the penalty for a Roman soldier going to sleep on duty, and it was enforced as records prove. These soldiers knew it. Matt. 28: 11-15 tells us distinctly that this was a plot of elders to deceive the people for which they gave much money to the soldiers. The guard became as dead men before the powerful angel.

The Roman law gave the remains of the criminal, after death, to his nearest friends. They had no reason to steal the body as it was already in their own possession and in their own tomb. They had not formed a plot to substantiate the resurrection for they did not believe he would arise again and when told we learn in Mark 16:11, And they, when they heard that he was alive, and had been seen of her, (Mary), disbelieved. Luke 24: 11: And these words appeared in their sight as idle talk; and they disbelieved them. We must believe that the disciples had nothing to do with the emptying of the tomb.

(b) Others say that Jesus was not dead when placed in the tomb and had gotten out. We have already seen that he was declared dead by the Roman law and also by watching disciples.

(c) Some tell us that his enemies had stolen his body. This would but defeat their own purpose. They were doing their utmost to prevent any such taking place as is shown by having the tomb sealed, and a Roman guard placed around it. If they could produce the body of Jesus they would surely have done so and stopped the mouths of his preaching disciples who accused them to their face and proclaimed the Resurrection.

(d) Others say they went to the wrong tomb. His friends did not go to the wrong tomb the third day; they knew where he was buried. His mother, like our mothers, would know where her son was buried. Also his friends would. In Mark 15:47, we read, "And Mary Magdalene and Mary the mother of Jesus beheld where he was laid." "And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid." If there was any question about the location of the tomb they surely had friends who could know where it was.

(e) Critics have said that the appearances

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were "hallucinations," etc. The answer is that scores of people do not have the same "hallucinations," and we must remember that the appearances were in both Jerusalem and Galilee. People in different parts of a state cannot have the same "hallucinations."

(f) The Testimony of the Angels: There is only one other alternative. The angels were right: "He is not here, he is risen as he said. Come see the place where the Lord lay." Matt. 28:1-7 gives us the record of the words of the angel to one group of the women. They entered into the tomb and were told by the one there—"Be not amazed; ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold the place where they laid him." "Why seek ye the living among the dead? He is not here but is risen: remember how he spake unto you while yet in Galilee." They entered into the tomb so they proved for themselves that it was empty.

(g) Testimony of Christ.

The strongest testimony of a resurrected person is his own. Fortunately the Gospels give us the personal testimony of Jesus. "Jesus met them, saying, All hail. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. Have ye here anything to eat? And they gave him a piece of broiled fish. And he took it and ate before them. Then said he unto Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless but believing."

Jesus gave enough evidence to satisfy even the doubting Thomas that it was he risen from the dead. He let them touch him; he ate before them; he talked and heard, carrying on a conversation; he walked and communed with them. He said he was flesh and bone. What more could he do to prove he was alive and that he was the Christ they had known previously.

He appeared to Mary first of all. "Jesus saith unto her, Woman, why weepest thou, whom seekest thou? Jesus saith unto her, Mary!"

He appeared to Peter some time some-

where that day of the resurrection. "The Lord is risen indeed and hath appeared unto Simon." We have no record of what happened between the two only as a result Peter became more than he had ever been as a disciple of the Lord. To James, the brother of John, who was the first martyr, "Then he appeared to James."

He appeared to another group of women by the tomb. "And as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held him by the feet and worshipped him." Two of the disciples were on their way to Emmaus and Jesus overtook them, walked with them, expounded Scripture to them and stopped with them and asked grace over the evening meal, revealing himself and vanishing. "And their eyes were opened and they knew him: and he vanished out of their sight."

He appeared to disciples gathered at Jerusalem having the door shut. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you." To all disciples, Thomas also being present: "After eight days, again, his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

The seven disciples were fishing and had not been successful. He told them to cast the net on the other side of the boat and they landed 153 large fish, without breaking the net. "This is the third time Jesus showed himself to his disciples after that he was risen from the dead." "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." He appeared to 511 brethren at once. In Acts 1:3-11, we learn of him being with his disciples and leading them out to the mount of Olives from whence he ascended. In all Jesus appeared ten or more times, bringing to them messages of comfort, inspiration, and instruction. As far as we know he revealed himself only to his followers after his resurrection. We do not know of any record of his dealing directly with sinners at that time. The bodies that had been hurled from their graves when Jesus expired were resurrected and walked the streets of Jerusalem after Jesus' resurrection. "And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." The explaining of their new life would naturally point to his resurrection.

He appeared to Saul. "And he said who art thou Lord? And he said, I am Jesus whom thou persecutest: but rise and enter into the city and it shall be told thee what thou must do." In these words we have Saul coming in contact with Jesus and holding a conversation with him. If Jesus did not rise how would this be possible? We present Saul as another witness having seen Jesus.

Lord Lyttleton and Gilbert West, Deists, left Cambridge to go on a long vacation. Lyttleton agreed on his vacation to examine the alleged conversion of Paul and write a book refuting it. West was to examine the alleged resurrection of Christ and write a book refuting it. Each admitted he was rusty on the facts so they, being two of England's most brilliant lawyers, began to study the facts in each case. After the vacation they returned and came together to show the results of the examination. West said to Lyttleton, "Have you written your book?" Lyt-



tleton replied that he had, "but," said he, "West, as I have been studying the evidence and weighing it according to the recognized laws of legal evidence, I have become satisfied that Saul of Tarsus was converted and that Christianity is true."

"Have you written your book?" said Lytleton. "Yes," said West, but as I studied the evidence for the resurrection of Jesus Christ from the dead and have weighed it according to the laws of evidence, I have become satisfied that Jesus really rose from the dead, and I have written my book on that side." These books may be found in libraries as proof for Saul's conversion and the Resurrection of Jesus.

(Continued)

## BUD ROBINSON'S SERMON



WE want to bring you news from the Western front. First, let us look at Isa. 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." The reader will see at a glance that God is still on the throne, and the government is still on his shoulder. There is no power on earth or in the pit that can get him off. When the dictators are dead, rotten and forgotten, God will still be on the throne.

Some more good news from the western front. A week or two ago the united drys of California met in Fresno and elected their officers. Dr. Julian C. McPheeters was elected President, Miss Ethel Hubler, First Vice President; Dr. "Bob" Shuler, Second Vice President; Mr. D. M. Willmott, of the State Brotherhood was elected Secretary. This is a long step in the right direction, for if the good citizens do not rise up and put down the liquor traffic, the liquor traffic has already risen up and will destroy this state and nation. The liquor traffic is the only business on the American continent which is ashamed of its finished products. If the liquor traffic was an honest institution they would take one of the poor liquor-soaked victims, with a bloated face, red nose, bleared eyes, dirty face, one shirt sleeve gone, and one breeches leg torn off, and an old shoe on one foot and a run-down boot on the other, and exhibit him hanging around the saloon early in the morning, washing out spottosons for a glass of beer. Think of the other great institutions of America and how proud they are of their finished products. Just think of the Ford Company, the Dodge Brothers, and the General Motors. Let the reader of this paper go to a great automobile show and see the men putting their fine cars on exhibition, offering you a free ride; sometimes invite you out to a good hot lunch, all to make a good impression, expecting some day to sell you a fine car. But who ever saw a saloonkeeper, with his finished products, at the door of his institution inviting his customers to come up and look him over, and hear the bartender say: "Gentlemen, if you will deal with me, in a short time I will have you looking just like this fellow."

Some men may say that Bud Robinson does not know what he is talking about. I was born in the mountains of Tennessee seventy-five years ago, and within five miles of our old cabin there were ten big distilleries. In those days men thought that liquor and tobacco were the elixir of life. If a man was well they gave him whiskey to keep him from

getting sick; if he was sick they gave him whiskey to make him well. If anybody got married in our settlement everybody got drunk for joy. When anybody died they gave them whiskey to help them to drown their troubles. In the winter time they gave whiskey to warm them up, so they could roll logs; in the summer they gave them whiskey to cool them off so that they could cut wheat.

If my readers will turn to the 12th chapter of Revelation and read the 9th and 10th verses, they will find that there are six names applied to the Devil. He is called the Dragon, the Serpent, the Devil, the deceiver and accuser. When you think of liquor, that name "deceiver" applies to him and his dirty work.

After the dry forces of California met and elected Dr. McPheeters President and Brother Bob Shuler for Vice-President, in my heart I said, I wish that we could elect Dr. McPheeters President of the United States, Brother Bob Shuler for Vice-President, and Miss Ethel Hubler Secretary of State. Of course, people would say that would be impossible. If our nation wants to stand, we have to keep God on the throne and dry forces at the capital of the United States. Our nation cannot stand much longer supporting four hundred and seventy thousand grog-shops, with one million and three hundred and fifty thousand young ladies working in taverns and saloons. It is enough to break the heart of every Christian mother in this nation. My advice would be for every Christian lady in the United States to immediately join the Woman's Christian Temperance Union. There is no mother who is sane and sensible who is willing to go to the jaws of death to bring a daughter into the world, and see her in a grog-shop peddling booze to a gang of wicked men. It has been on my mind, of late, to do more warning to mothers than I have ever done before. We have all heard the old saying: "What is home without a mother." My readers will agree that a young woman working in a grog-shop is not qualified to make a good wife and a good mother. When the mother goes down the home goes down. We have got to have a revival of old-fashioned, heart-felt, Holy-Ghost religion which will go deeper than card-signing and hand-shaking. The American pulpit will have to cry aloud and spare not. They must preach on heaven until people will want to go to heaven; and they must preach on hell until people will be afraid they will go there.

When you go back forty, fifty, and sixty years ago, down through Texas, Oklahoma, Arkansas, Tennessee, Georgia and Alabama, in that section of the country, the old Methodist, Baptist and Presbyterian preachers could almost stamp the ground and shake it across the country. I had been in the ministry nearly forty years before I heard of a revival of religion where the little cards were printed and sent out in baskets, and the people asked to take out a card and write their name on it and the name of the church of which they desired to become a member. The first one that I saw of that type burdened my heart for weeks until I could hardly sleep. The first time I preached to a woman in jail, I was ashamed to hold my head up. I was told that this woman had killed her husband. It was the trial of my life to stand up before a woman in jail, who was a murderer, and try to preach the gospel.

How well I remember in early day when our beautiful old Mother in the mountains of Tennessee warned her six sons of all kinds of evil, and would say to us: "Boys, listen to your Mother. If you run with the dogs, you will get fleas on you." That was mighty good philosophy. I sometimes say, "Lord, give us ten million mothers in America like that." May heaven smile on the Editor, the Associate Editor, and the office force of THE PENTECOSTAL HERALD. BUD ROBINSON.

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## REQUESTS FOR PRAYER

Pray for a father and orphan children, that they may become interested in the service of the Lord. Pray for a Christian young woman who is planning to marry a young man who is indifferent to the church and is very worldly.

A Mother asks prayer for her son who is a backslider, that he may be reclaimed; and for her husband to be restored to health.

Mrs. J. M.: "Please to pray that I may be restored to health. I have been sick for some time and want to get well to care for my family."

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## Dr. Ridout's Schedule.

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Is another one of Louise Harrison McGraw's wonderful books of religious fiction. Charming Betty Thornton's romantic experience with Tom Marton, her disappointment, her soul struggle and triumph are attractively narrated in this story. This book emphasizes the thing more important in human life, that is, one's relation to God. A distinguished minister, in commending the book remarked that he wished he could place it in the hands of every young person, especially those about to choose life partners.

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(Continued from page 1)

revival may be brought about. There is a strange power in Bible truth. Preaching has a large place in a true revival of religion. We must give the gospel a chance, and the people an opportunity to hear the gospel. Brother pastors should unite together, in addition to calling in evangelistic assistance, and begin with an understanding between them and the blessed Trinity that they are going in for a genuine revival. They should visit, pray in the homes of the people, look after backsliders, talk personally to the unsaved, have lively singing, earnest praying, and then the faithful preaching of the gospel of repentance and saving faith in Christ. These simple methods are God-appointed, have always been blessed of him, and always will be.

We should be careful not to have too much planning. It is all right to have plans but there must be action. We must not harness ourselves up and weight ourselves down with certain programs; like good cavalry in old-time wars, we must make sudden raids upon the enemy, unexpected attacks, and press the battle with such prayerful vigor and joyful faith for victory that the enemy will be compelled to surrender. In this undertaking for a wide-spread revival we should recognize the humbler class of preachers, circuit-riders and village ministers. They are often far better soul-winners than men in larger places of service, and more conservative. Children and young people must not be neglected. They can be graciously saved and become wonderfully successful in winning others of their classmates and neighbors to the Lord. Nothing more unfortunate than to let a revival effort degenerate into an appeal for children and young people to make a decision and join the church, without repentance and regeneration.

#### USE GOD-GIVEN MEANS.

In the nature of things, there can be no question about the possibility of a revival if the church will use the means God has appointed to secure the ends he desires; a revival is as certain as anything can possibly be. Much depends upon the ministry. If we of the ministry will get in earnest; if in upper rooms, closets with closed doors, and in the silent places in the woods among the friendly trees, we will receive the Holy Spirit

in cleansing power, at once there will be a response among the people. Multitudes are tired of long, drawn-out introductory services. There is a sameness about them, and something so mechanical that they produce resentment. Long introductions, with songs and solos, without any spiritual unction, and a twenty-minute sermon, not only tire the people, but disgust and anger them. They would rejoice in something new and fresh with spiritual warmth and soul-refreshing power.

There is much to be said on this important subject about the great need, the fearful conditions in the world today and the combination of the evil forces that work in our own beloved country; the great need of the church, with all of its preachers and people, with all the influence it can bring to bear, should give itself, without hesitation or delay, to earnest, faithful, continuous use of all the means of grace that have been honored of God in bringing about deep and widespread revivals of religion.

We must not think of a general revival as some strange spiritual power spreading abroad over the land and producing the desired effects, but we must think of hundreds and thousands of earnest ministers in their churches and communities determining to have a religious awakening, of engaging in revival meetings with the spirit and earnestness of old Jacob, who cried in the agony of his soul, "I will not let thee go, except thou bless me."

Let me say, in conclusion, we must have a revival that will bring the church into closer fellowship with Christ, and multitudes of lost souls into a state of salvation, or we must stand condemned at the judgment seat of Christ for failing to use the means that will bring these gracious and blessed results.

### A Suggestion.

As you read THE HERALD each week you doubtless wish many other church people could read these articles that tend to promote evangelism, a higher and better Christian life. We are writing this note to suggest to you that it is possible to reach from one hundred to five hundred people, weekly, with these messages by sending the paper to a minister of the gospel. Of course, this is a little indirect, but often very effective. Won't you think over this and see that every preacher in your community gets THE PENTECOSTAL HERALD, weekly?

Louisville, Ky., March 17, 1939.

Mrs. L. E. Parrish,  
Osprey, Fla.

My Dear Sister Parrish:

I greatly appreciate your letter of recent date which was published in last week's HERALD. I am sure you did not object to its publication, and I am hoping it may suggest to other devout Methodists, true followers of John Wesley and the founders of Methodism, to organize as you people have done, to promote a gracious work of salvation and the spread of Christian holiness.

In the early history of this revival of old-time Methodism, or I may say, scriptural holiness, there were many organizations of like character about which you write. The results were gracious; many week-end conventions were held which resulted in the salvation of sinners, reclamation of backsliders, the sanctification of believers, and in a general interest in the Bible doctrine of Christian holiness. They provoked controversy and opposition, but that led to Bible reading and prayer, and something far better than the dead calm of spiritual death.

I am pleased to note that this is a Methodist organization; and there is something gripping in the word "League;" it is a kind of binding word which indicates genuine union and sympathy for service. There are in this

nation thousands of Methodist people, east, west, north, and south, who have been born and reared in the Methodist Church. They attended her Sunday schools and revivals; they were converted, grew in grace, and were led into the experience of sanctification within the Methodist Church; it is their Mother Church; they love her and have no thought of ever leaving her fold. If, by any unfortunate, unwise, godless effort, they should be driven out of the bounds of this Mother Church they will go out Methodists and remain such to the end of life.

May the Lord greatly bless that good band united in this League, and I am hoping devout Methodists who go to spend the winter in your midst will become members of this League, and it may grow and become a spiritual power, not only in your county, but all about Florida, reaching through the southern states and into the northern country, so that those devout Methodists who visit Florida in the winter may have an opportunity for some active service and make some contribution to a spiritual awakening which will bless them during their winter vacation, and send them back to their homes refreshed and strengthened in their spiritual life, rather than feeling the effect of many weeks, and perhaps months, of neglect of spiritual exercise and growth.

I have no doubt you will be able to secure a tent and hold meetings among those who are in more neglected neighborhoods. It is remarkable how people will attend revival meetings held in tents. There are millions in this country who never see inside of a church. I am startled when I think about it. Those of us who love God and humanity ought to get out among them and do our utmost to win their souls to Christ.

We Methodists should not forget that the fires of the great Methodist revival were kindled out of doors. But for preaching in the streets and fields there would have perhaps have been no Methodist Church. I hope your organization may grow and result in the salvation of a multitude of souls. If the Lord spares us, and wife and I go to Florida next winter, there is no spot in Florida I love better than Bradenton. We shall be glad to meet with you in your prayer meetings, and if you can use me in preaching out of doors, in a tent, or anywhere, it will be a joy to be with you in your consecrated efforts to win sinners to Christ and lead Christians into the experience of perfect love. Ask the members of your group to pray for me and the revival meetings in which I am engaged.

Give my love to all the dear friends in this League.

Faithfully your brother in Christ,  
H. C. MORRISON.

### How About That Preacher.

You were going to send THE HERALD to during March? It is very easy to put things off, which often means that we never do them. The fact that hundreds of preachers find THE HERALD a help to them in their ministry encourages us to give you this opportunity to extend its blessing to others who do not have the privilege of reading its wholesome articles, and the sermons that are most helpful and suggestive. Please do today, what you intended to do when our announcement was first made, and send THE HERALD to one or more preachers whose ministry will be enlarged and his own experience deepened because you made it possible for him to have THE HERALD as a weekly messenger of helpfulness and inspiration to a closer walk with the Master. If you do not have in mind a minister, send us \$1.00, or more, and we shall be glad to send it where your bread will be cast upon the waters, to be gathered in the days to come.

Awaiting your reply, I am,

Sincerely yours,

Mrs. H. C. MORRISON.



## More About The Liquor Traffic.

MRS. H. C. MORRISON.



If it were possible to have at command words adequate to portray the evil effects and horrible tragedies of the liquor traffic, the record would be startling, indeed. Only a partial account of the terrible onslaught of the liquor traffic is brought to our attention, while the mill grinds on and on, having as its grist, the sons, husbands and fathers of innocent women and children who are the sufferers from this accursed traffic. To say the liquor traffic is far worse than we have ever known, is to state an undeniable and too evident fact.

We recently had a Temperance Lesson as our Sunday school study, and I wish to give to our readers an article taken from The Adult Student, by Roy L. Smith, who gives most illuminating statistics on conditions as to what this traffic in bodies and souls is doing in our country. Please to read—and think!

### PROTECTION FROM THE PREDATORY LIQUOR INDUSTRY.

BY ROY L. SMITH.

#### Women and Repeal.

None have suffered more from the repeal of prohibition amendment than the women of America. Courtney Riley Cooper, author of *Here's To Crime*, estimates that one million women are employed as hostesses in night clubs, saloons, cocktail lounges, dance halls, and gambling places in America. The job of the hostess is to get acquainted with the men who frequent the places, and lure them into heavier drinking. Who can estimate the effect on one million of American girls so employed, after a year of such employment?

In addition to this first million there are the hundreds of thousands of waitresses in hotels, restaurants, and beer parlors who are under the necessity of serving liquor to diners as a part of the regular meals and lunches. In some cities it is almost impossible for a waitress to get a position who refuses to serve liquor.

Then there are the millions of American women and girls who are flocking to cocktail lounges and plain bars, crowding the men out of the way, and drugging themselves into a state of semi-intoxication.

Then there are those tens of thousands of hostesses who serve liquor at their dinner parties.

#### Alcohol and Traffic.

The coroner in the city of Cleveland was engaged by the police department to make a series of tests on individuals arrested for traffic accidents. One hundred and twenty such were tested and it was discovered that only six showed "no alcohol."

It makes little difference to the maimed whether the drinker has had just a couple of beers, or a couple of cocktails, for as far as the accident is concerned, there is no distinction made between the two.

#### Jails and Jags.

In every city in America the jails have a larger population as a result of drunkenness than ever before in their history.

In spite of the fact that, in many cities, the order has gone out to avoid arresting drunks until the last resort, the record for arrests climbs month after month.

It must not be forgotten that every man kept in jail as a result of drunkenness, is kept there at public expense. Why would it not be a good law to require the liquor industry to pay the expense of caring for the drunks as long as they are confined in prison? Why should the liquor industry reap the profits and the community be required to pay the expenses?

### Liquor and Labor.

One of the claims that was made for the liquor industry when the agitation for repeal was going on, was that it would provide jobs for thousands of unemployed. But these few brief years of repeal have proven that the liquor business pays less to labor, out of every dollar spent for the product, than is spent for labor by any one of fifteen other major industries.

Laura Lindley, the research expert, says that "customers must drink \$1,000,000 worth of liquors at manufacturer's prices to give employment to 95 wage earners or salaried employees, while purchasers of forest products spending the same sum give employment to 380 persons, textiles to 297, and leather to 275 persons."

The fifteen major industries that rank higher than liquor as an employer of labor, figured on the basis of \$1,000,000 worth of products consumed, are railroad repair shops, forest products, textiles, stone, clay and glass products, leather, machinery, printing, iron and steel, rubber, paper, non-ferrous metals, miscellaneous industries, transportation equipment, chemicals, food, petroleum products.

It is stated that \$1,000,000, "if spent for furniture (including store and office fixtures) would employ 339 persons; if spent for boots and shoes other than rubber, 336 persons; for men's and boy's clothing, 309 persons; for house furnishings, 191 persons; for women's and children's clothing, 226 persons; for alcoholic beverages, 95 persons."

### Liquor and Lobbies.

One of the worst conditions attending the return of alcoholic liquors is the return of liquor lobbyists. In state after state scandals have come to light as the result of the activities of these individuals who are employed as "public relations counselors" for the purpose of influencing legislation.

Legislature after legislature is in the grip of these lobbyists, with the result that the simplest and most reasonable restrictions on the sale of intoxicants get no consideration. No one knows how much money is spent by the liquor interests to prevent the enactment of protective legislation, but we do know that they have the strangle hold.

In the state of California, in the trial of one lobbyist, it was brought out that the liquor interest spent the sum of \$30,000 through him for the purpose of influencing legislation. This was several thousand dollars more than the most influential temperance organization in the state spent on its entire program for the entire year.

It seems very evident that the Christian forces must be prepared to spend more money in the defense of their homes and their children, if they are to be protected from a predatory industry like the liquor traffic.

### The Battle Is Not Lost.

Millions of Protestants act as if they had given up all hope of regulating or controlling the liquor industry. It has never been so difficult to gather funds to make an effective fight against alcohol. But the battle is not lost.

First of all, the scientific facts are all still in line. Not one regiment of evidence has been mustered out. The chemists' reports are still in the front line trenches, demolishing every argument in favor of intoxicants. Then the economic facts are still on the firing line. Not one of them has surrendered. The liquor business is still a losing business for the public. And God has not surrendered. He still hates it as much as any mother does.

(Continued from page 5)

it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that it should be holy and without blemish." Eph. 5:25-27.

### Maris

is engaged to wealthy Tilford Thorpe, but three weeks before their wedding she awakens to the fact that she will be giving up her family and herself to be dictated to by a snobbish husband and his family. Her mother is suddenly taken seriously ill, and because of young Thorpe's inconsideration and unkindness during her trouble, she gives him back the engagement ring, burns the invitations, and calls off the wedding. On the night she was to have been married she is kidnapped and taken on board ship where she makes her escape, is rescued by Lane Maitland, a fine, sympathetic, Christian young man, a sweetheart of her childhood. Through his goodness, his exposition of the Scriptures she puts her trust in Christ as her Savior, and later becomes Lane Maitland's wife.

This is a wonderful piece of religious fiction, and will show any young woman or young man, for that matter, that money is not the source of happiness, and the genuine pleasure and happiness derived by honoring one's parents.

"Maris," by Grace Livingston Hill. Price \$2.00. Order or Pentecostal Publishing Co., Louisville, Kentucky.

### H. C. Morrison's Slate.

Greenville, S. C., March 26-April 9.

Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.

### Don't Forget to Order

That 1939 Arnold's Practical Commentary; and it should be done right away, that you may have it very excellent aid throughout 1939. I always feel I am doing a favor by bringing this helpful Commentary to the attention of our readers, for it contains all that is necessary to give one a comprehensive study of the Sunday School lesson. It has the Daily Bible Readings bordering on the lesson, Explanatory Notes, a full page of Life-centered Discussion of each lesson, Practical Applications, Lesson Illustrations, Teaching Plans for all departments, Bible Dictionary, Questions, A Chart, Maps, and 53 Blackboard Exercises illustrating the lesson. The entire lesson is given in four pages, so it is easy to turn to any portion you desire, readily. I cannot say how many years I have used this Commentary, and I never hesitate to get my new copy about this time, so as to have my weapons of teaching warfare always at hand. The fact that we sell hundreds of them, annually, is ample proof that there are others who know its worth and feel they cannot do without it. And as I have often told you, one of the most interesting features of the book is the price.

MRS. H. C. MORRISON.

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Renew your subscription to THE HERALD today.



## OUR BOYS AND GIRLS

### SILENT EVANGELISM.

On a cold, gray morning in April, 1894, a young minister sat in his study preparing his Sabbath sermon. Chancing to look out of the window, he saw across the street, a man with a leather satchel, a cane and a bundle of umbrella handles. The man walked slowly, glancing at the houses as if to determine the spirit of the inmates before venturing a visit. Soon he stopped, knocked on a door with his cane and awaited an answer. No response. The people were away, or failed to hear, or, perhaps, did not care to welcome him.

Following a sudden impulse, the minister raised his window and called to the stranger to come across the street, meeting him at the door, conducted him into the basement and gave him a comfortable seat by the furnace. Finding an umbrella that needed repairs he brought it to the man who opened his kit and began his task. The mender was a man about 38 years of age, well built, ruddy, brown hair and kind gray eyes, and gave all evidence of having seen better days. The minister asked for his life story.

The man said his name was John Bestel, and gave the name of the city he once called home. Early in life his mother had died and his home was broken, and he only, of all the children, had gone wrong. For several years he had been an engineer on a great railroad, but when he saw his weakness for drink, and knowing the peril of an unsteady hand at the throttle, he left the cab, he said, "not caring to endanger the people he hauled." Now he was wandering, his hope of a good life lessened by many falls.

It was the minister's turn now. He had not called the man to mend umbrellas, merely, but to know the touch of a brother's hand and, perchance, win a life for Christ.

How glad that he was for a chance to make full proof of his ministry and lighten a brother's load. How glad that he knew Jesus and could tell the simple, sweet story of Christ's compassion, love and power. The two men knelt together and one prayed for the other. You know what he asked and the spirit of his utterance.

Rising and brushing the tears from his eyes, the man in the faded coat drew from the inner pocket a leather pocketbook filled with curious papers. From these he took almost reverently, a card, and handed it to the minister. In the corner was tied a bow of ribbon. Both card and ribbon had been white, but were now stained and soiled.

Upon the card was written, "Mrs. M. M. Meeks—her prayers will follow you."

"I never saw her but once," said the man. "She gave me that card now more than a year ago, Sir, and she told me just what you did. No one else ever talked to me like that. She was such a kind woman, like my mother, and she meant what she said. Her face never leaves me, and nearly every day when alone I take out this card and read it. It helps me, Sir. Maybe, I'm not what I ought to be yet, Sir, but cheer and encouragement come to me from the memory of that lady and what she gave me. And now, you've helped me, Sir. I've got two now. Yes, I'll try. I'll try," and with a warm handshake the brother man went his way.

The glad minister ascended the stairs with a prayer of gratitude in his heart, saying, "Oh, Father, if kind hearts and as simple an act as the gift of a card will brighten lives and help people to be good, for Jesus' sake, increase their number in all the world."

The minister had a new sermon for his church the next morning, and a larger sermon for us all.

On the impulse of the morning incident, he prepared a series of cards known as "Silent Evangelism." In a

few months they were being used by the thousands. Everywhere Christian people are longing to do good, but not all have the gift of speech, but by the use of these little evangel cards they can carry the Christ message they can help his cause and bring the gospel to other lives.

The lady referred to in this article was for many years an active member of the Methodist Church. In her days of strength she was a lecturer for the W. C. T. U. We knew her well and also can testify to the large circulation of the "Evangelists Cards."

David E Reed,  
Albion, Mich.

Dear Aunt Bettie: Would you let a little Kentucky boy join your happy band of boys and girls? I was seven years old October 9. I have light curly hair and brown eyes. I have one little sister living and one sister in heaven. I love to go to Church. If I have a twin, write to me. This is my first letter and I would like to see it in print.

Eugene Dowdy,  
Waltz, Ky.

Dear Aunt Bettie: I am glad I ever had the privilege to read The Herald through the kindness of a friend who sent me The Herald. I have been reading it for several years and enjoy it so much. This is the second letter I have written. I found so many good friends among The Herald readers the first letter, I want to thank them all for their good letters, tracts and presents; especially do I want to thank the friend from Ruleville, Miss., for the Thanksgiving offering. I have been slow to write my appreciation to these friends that remembers the widows and the fatherless in their afflictions. The tracts and papers we got from The Herald readers have been lots of comfort to us. We are so glad that we have a Savior who knows all about our suffering and loneliness.

Georgia Boyd,  
Valles Mines, Mo.

Dear Aunt Bettie: I am coming to you with my second letter. I would be glad to see it in print when I read page ten. I am fifteen years old, weight 108 pounds, 5 feet, three inches tall, have light hair, blue eyes, and fair complexion. My birthday is Jan. 14. I am going to Leon high school in Tallahassee, Fla., and I am in the eleventh grade. I am a Methodist, member of my home church. My aunt takes your paper and I sure enjoy reading it. I hope the boys and girls will let some letters fly my way. I would like to correspond with them.

Edrie Lee Sanders,  
Rt. 3, Box 170, Tallahassee, Fla.

Dear Aunt Bettie: Here I come again knocking for admittance, and I feel sure that you will let me in, won't you? I have had several letters printed on page ten, so many of you that read this may remember me. I have been a regular reader of The Herald for six years, and I sure enjoy reading it. Many thanks to the kind friend that paid it up for me this year. I am an Alabama girl, blond hair which is naturally wavy, medium blue eyes, and weigh around 130 pounds. My birthday is July 1, and I am thirty years old. Have I a twin? I have found one real twin through page ten, but would like to find another. I live in Northwest Alabama, on a small farm where we have lived ever since I can remember. My father is dead. I live with my mother and sister. I had the wonderful opportunity of spending two weeks in Atlanta, Ga., visiting my aunt and cousins, and I sure did enjoy it, as I do not get away from home very often. We are poor folks, and haven't got much of this world's goods, therefore I am denied many privileges. Here is a poem that I have composed which I hope you will see fit to put in print.

When I Reach Home

Sometimes I get homesick for heaven,  
For earth's burdens are so heavy  
to bear,  
But up in that heavenly country,  
I'll have no more burdens to bear.

And when I reach that golden city,  
I'll be free from every care,  
No more troubles, and no more sorrows,  
In that blessed Home up there.

There we'll meet our precious loved ones,  
Who before us the way have trod,  
And we'll clasp glad hands of triumph  
And be forever with our God.

There'll be no more parting then,  
In that heavenly home on high,  
But all will be peace and gladness,  
When we meet beyond the sky.

And so I'll journey onward then,  
Though pressed by many foes,  
For Jesus' grace is all sufficient,  
To carry me through, I know.

Come on friends, and journey with me,  
To that blessed home so fair,  
Where we'll dwell at last forever  
With the saints and Jesus there.

Emma Frances Gober,  
Delmar, Ala.

Dear Aunt Bettie: Will you let a girl from Ohio join your happy band of boys and girls? I am fourteen years old. My birthday is February 1. I have black hair, brown eyes and fair complexion. I am in the seventh grade at school. I go to the M. E. Church. Our pastor is Rev. Wolfe. My Sunday school teacher is Miss Ryder. I like her very much. I was born in Dalton, Ga. If any girls and boys there read this I will be very glad to hear from them. So please let the letters fly to

Alice Hayes,  
Jewett, Ohio.

Dear Aunt Bettie: May we join the band of little cousins who write to your paper? Grandma sent us The Pentecostal Herald and we like to read the story on page ten, and the letters from other children. We had our pictures made on our white pony; her name is Dolly. Mama rode her to school when she was a little girl. We try to be good children, and want to be of service to God and man. When we are older grandma wants us to attend Asbury College; she says it is a school where they make good men and women.

Glenn Speck,  
Larry Speck,  
Lotus Speck,  
Sara Lou Speck,  
Lebanon, Tenn.

Dear Aunt Bettie: It has been several years since I have written to The Herald, so thought I would write again. Grandfather has taken The Herald for 28 years and enjoys reading it very much. I have three aunts and two cousins who have gone to Asbury College. I go to school and am in the fifth grade. My teacher is Mr. Guy Lovings. I like him fine. I have blue eyes, dark hair and fair complexion. I am ten years old. My birthday is July 29. Have I a twin? If so, please write to

Almeda June Gerwin,  
Rt. 8, Murray, Ky.

Dear Aunt Bettie: I surely enjoy The Herald, especially page ten. The stories on your page are always a blessing to me. I am seventeen years old, have light brown hair, fair complexion, and blue eyes, my birthday is February 9. I was saved when I was nine years old. Thank God he still keeps and satisfies my soul. I have no desire for the world and its pleasures. I know he can take away the desire for movies and other worldly pleasures, as he did for me.

I graduated from Minerva high school, and as is true of so many of our schools it was very worldly, but the Lord kept me above the desire of being with the crowd. I have lived in Ohio ten years and like the state very well. I was born in old Virginia, fifty miles up the James River from Richmond. Just returned a few weeks ago from an automobile trip to my old birthplace. I have always lived on a farm. I enjoy farm life, as I like the

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things of nature. To me there isn't any place that shows the glory of God so much as can be seen in the country. Truly the masterpieces of God are matchless. The power of God is shown in the spring when the trees which have stood seemingly dead to our sight during the winter months, in due time they are a mass of beautiful green leaves. Truly this is a manifestation of the resurrection, when those dead trees come to life. Surely a God who has power to do this has power to give us life even if we are dead, on that Great Resurrection morning. How can we doubt the reality of God when on every hand he is revealed.

The Bible tells us of these things that are coming to pass every day. Surely we have just reasons to know that the Second Coming of our Lord is near, even at the door. Prophecy is being fulfilled every day so plainly before our eyes and yet some will say, what is our world coming to. Let us each one strive to live more consecrated lives, doing his blessed will at all times.

I thank God for a Christian mother and step-father; it surely means a lot to have the influence of a Christian home. I would like to hear from Christian cousins near my age. May God bless and keep you all close to him.

Ruth Oren,  
Rt. 2, Box 161, Kensington, O.

Dear Aunt Bettie: I would like to join your band of boys and girls. I have brown eyes and brown hair, five feet and five inches tall. I am 24 years old. My birthday is December 25. I would like to receive a letter from a girl around my age. I love the Lord and I would love to have a Christian girl friend. I pray that a girl somewhere will see my letter. I haven't any girl, so I hope to hear from one. I also love to work for the Lord. I go to the Pentecostal Church. Your new friend,

Earl Meginness,  
Rt. 1, Stockton, Calif.

### Easter Souvenirs

Dainty cardboard crosses with attractive designs of bright Spring Flowers together with Church Windows or open Bibles. Each Cross carries the Easter message in Scripture. Size about 2 1/2 x 4 1/4.

Use them as greetings to the members of your Sunday School class.  
Price, per dozen .....20c  
3 dozen .....55c  
6 dozen .....\$1.00



## FALLEN ASLEEP

### PROUDFOOT.

We do not write this memorial in a spirit of mourning and sorrow, but rather to strew these precious memories, as flowers from the gardens of our hearts, that they may be an inspiration to others, and that our faith may be deepened in a blessed immortality.

"To live in hearts we leave behind, is not to die."

Words could not express our loss, but we desire to pay a tribute to the memory of our dear daughter, Geraldine Proudfoot, who was born July 17, 1893, and ascended to the life more abundant, March 11, 1937, aged 43 years, 7 months and 21 days. Her father and one sister preceded her in death, and she leaves her mother and one sister to mourn their loss.

Funeral services were conducted by her pastor, Rev. Charles W. Pugh, in the Prudence Chapel Methodist Church at Minnora, and she was laid to rest in the church cemetery. She was converted and joined the Methodist Church at the age of fourteen years, under the preaching of Rev. H. C. Dowell, who is also now in Glory, and Rev. A. P. Parsons, who is still winning souls for Christ. Before her health failed, she was faithful in attendance to the house of God. At home, or when away at school, she always remembered the Sabbath Day, to keep it holy. Her motto, kept on her desk, or in her room, was the hymn:

"I would be true, for there are those who trust me.

I would be pure, for there are those who care.

I would be strong, for there is much to suffer.

I would be brave, for there is much to dare.

"I would be friend of all—the foe, the friendless;

I would be giving and forget the gift;

I would be humble, for I know my weakness;

I would look up and love and laugh and lift."

It can be truly said, she lived this motto. In her relations as daughter, she was obedient, helpful and thoughtful. Her's was a beautiful girlhood, always showing a spirit of sharing and self-sacrifice. When a child, she would say, "Papa is tired, I'll help him," and would share his tasks at the close of a busy day. Her devotion to her mother was seemingly perfection; always mindful of her comforts and safety. Knowing that she went upstairs, she would go out in her wheelchair, to the steps below and wait for her coming, and say, "Be careful, mother dear, I'll be your guardian angel." And yet at eighty-four years of age, when I mount those steps I can still hear that kind voice and the thought gathered from the following beautiful lines, is a sweet consolation:

"And ever near us, tho unseen,  
The near immortal spirits tread;  
For all the boundless universe is life.  
There are no dead."

She graduated from the Normal Department of West Virginia Wesleyan College in 1915, specializing in Physical Education. She excelled in swimming, gave demonstrations and was appointed the life-saver of her group. Her doctors said this training helped her through the long illness that soon followed. She taught Physical Education three years and attended West Virginia University one year.

It was during these active student years that she was stricken with a disease that was not readily understood, and after two years of treatment, the disease was found to be inward goitre. Having become weakened from the lingering illness and lack of nourishment, she never regained the use of her limbs to walk. All that love and medical skill could do, was done for her. We took her to the famous Mayo Doctors in Rochester, Minn., where the goitre operation was performed successfully. But af-

ter six months' treatment, the hope of ever being able to walk again was given up, and she returned home to take up life in a wheelchair.

Soon after coming home, she received a request that she return to her former position as teacher with a higher salary than before. Did she despair? Where others might grope, she could soar. With an undisturbed heart, there was still shining the cheer and her ideals of life. How often we heard her say, "We must live above our troubles." A promise in the 34th Psalm was one of her Bible quotations: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." She will never be forgotten, and her sweet, brave, cheerful spirit will always shine upon our pathway and guide us.

Another great loss and deep sorrow for her, was the death of her father, who passed away very suddenly. In this, her loss was so keenly felt, coming at a time when she needed his protection and love. He was a father who dearly loved his children. Their ills were his ills; their misfortunes his. He had worried much through the years of her illness, and we could see that he was failing. One day he seemed more cheerful than usual, and talked to us about the home beyond, and that probably he would soon be called home. He assured her that should the call come, all was well. How true his words. That night he passed away while asleep. A Bible quotation, she repeated to friends in this sad hour was: "Be still and know that I am God."

It was always a consolation to her that father gave his dying testimony while in usual health. She referred to it as his benediction upon us. With the responsibility of directing the affairs of the home, she had peace and courage, even in the difficult hour. God was first in everything. No meal was ever partaken of, even those served at the bedside, without thanks to the Giver of all good gifts. With that enthusiasm of former days, arising up with the voice of the bird, she was glad for the duties of a new day; happy that she could go about the house in her wheelchair and help, and enjoy the birds, and grass and flowers. She counted it a rare privilege to do something for her mother each day. More alert, mentally, than ever, she was guided, not only by an enlightened conscience, but by a clear head, and her advice was sought and could be relied upon. In her weakness, she was strong.

Deprived of attending church, her beautiful every day life in the home, was the life of a Christian. Her devotions to prayer and Bible reading were regularly observed. She possessed a sweet voice, and often at the close of the day she sang a hymn. Some favorites were: "Abide with me," "Brighten the corner where you are," "Peace, be still," "Was that somebody you," "Guide me, O Thou, Great Jehovah," "I have an anchor that keeps the soul," "I shall see the King some day," "The Home of the Soul." Some Bible readings were, 1st and 2nd Timothy, the Psalms and the Prophets. Her profession was not loud, but true.

"The blessing of her quiet life fell on us like the dew."

A dear friend has said that those twenty years were not lived in vain. They were the years of highest learning, of soul culture. The crowning sheaf was placed on life's harvest shock and final preparations made for the more abundant life; the life that no farewells; no end; where we go no more out.

O, the deep sadness for us in Geraldine's going, but that gracious pulling heavenward in the soul has been so wonderful since she went away. She met death so calm and unafraid. Once during her illness, in a conversation, she said, "Let the streams murmur by; let the wild flowers bloom and the wild birds sing among the branches." Later, speaking of her father, "Who knows but father's big hand is held out to me." As she neared the end, pointing to a picture of the beloved John leaning on the Master's breast, said, "It will soon be like that for me." Many times not

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able to speak, she pointed to that picture and motto: "Let not your heart be troubled." Her last words were, speaking to her sister, "Flo, don't get excited;" and to her mother, "Good night, mother, now go back to your bed." Mindful more of our comforts, even in her dying hour, than her own. "O, for the touch of a vanished hand, and the sound of a voice that is stilled."

Her Mother and Sister.

BOGGUS.

Mr. T. B. Goggus departed this life August 25, 1938, in his 84th year. He was one of the oldest members of St. John's Church; was a true Christian and loved the house of God. His pleasant words and kindness will not be forgotten by those who knew him. He was always ready to respond to any good cause. He leaves a wife to mourn his departure.

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oughly original. We think its conclusions are unavoidable.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson II.—April 9, 1939.

Subject.—Paul Preaches a Risen Christ. Acts 13:16; Acts 13:23-31; Acts 13:38, 39; 1 Cor. 15:19-22.

Golden Text.—But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15:20.

Practical Truth.—Through the risen Christ we may be saved here and enjoy heaven hereafter.

Time.—Uncertain, but probably about A. D. 47.

Place.—Antioch in Pisidia.

Introduction.—In analyzing such characters as St. Paul, present day writers have a tendency to put too much stress on the human as compared with the divine element, leaving but little room for divine influence in their development. Changing Saul of Tarsus into St. Paul was an utter impossibility without the influence of the Holy Spirit. In a wondrous way, the divine Spirit molded Paul after his own heart, while leaving Paul perfectly free to make his own choice in every act of his life. Had the Spirit fashioned Paul as a blacksmith fashions his red-hot metal under the hammer, there would have been no development of character in him. There is a very precious truth lodged in the fact that God has profound respect for a man's free agency. If we had as much respect for one another as God has for us, this would be a far better world. Crime would end at once. We would come to realize that no matter how poor one might be, nor how much reduced in circumstances of human life, still we would be dealing with one made in the image of God and after his likeness, and therefore worthy of our profoundest respect. When one loses this respect for his fellowmen he is so far on a level with the beasts of the jungle. The God in him has died out, and the mere animal has the ascendancy.

Why have we dropped so far below St. Paul's idea of preaching? His theme, no less than that of the other apostles, was the resurrected, living Christ. We should not lose sight of Christ dying on the cross for us, but we need to come back to the living Christ. We are not now worshipping a dead Christ, but one who is alive forevermore. A great part of the Christian world is still camping around the cross, and worshipping a dead Christ. Our preaching today should come back to the resurrection. Multitudes of our people have scarcely ever thought of the resurrection. They seem to quicken into life if one preaches about the crucifixion, but are rather apathetic when he preaches about the resurrection, the theme that should arouse their spiritual enthusiasm to its highest pitch. Paul had trouble right here with the church at Corinth, no less than at several other points. The church was all split up into factions, some wanting to follow Paul, some Apollos, some Cephas, and some Christ. Some of them were guilty of the vilest form of fornication. They made a mess of the Lord's Supper, eating to gluttony and drinking to drunkenness. They went wild over the matter of jabbering in unknown tongues, and some of them even denied the resurrection of the

Lord Jesus Christ. Paul had great trouble with them in all these matters, but labored with them as a father with his wayward children.

Paul linked up his own life with the resurrection of Jesus Christ. He was writing the feelings of his own heart when he said if Christ be not risen, we are of all men the most miserable. He did not agree with the modern teachers who claim that belief in the resurrection of Christ is not essential to Christianity. With him, everything rested upon it. Without it, there was no pardon for sinners, and no salvation for any one. Again, he based his hope of heaven upon it. The burning desire of his heart was to see the glorified living Christ in heaven. He expressed it as one of his strongest desires to depart and be with Christ. In truth, he had no thought of heaven without the living, reigning Christ in the midst of it. It would add a marvelous charm to our modern preaching if this blessed doctrine of the risen Christ could once more grip our preachers, as it gripped the apostles in the apostolic church. If it gripped the preachers, it would grip the church and grip sinners. There would be new life and new power in the church life of our day.

Comments on the Lesson Text.

16. Then Paul stood up.—It was customary for Jewish teachers to sit while speaking, but Paul seems to have preferred standing, and there was an advantage in it, just as there is nowadays: it gave the speaker a better view of his audience and the audience a better view of the speaker. Paul was always polite in dealing with his Jewish audiences. Here he speaks to them as to men who fear God.

23. Of this man's seed.—That is, of this man's children. God, according to his promise, had raised up a Savior.

24. John preached . . . the baptism of repentance.—He is speaking of John the Baptist, who was sent to prepare the way for Christ. John did not found any church, but stood at the close of the Jewish dispensation and prepared the way for the coming Christian dispensation. He stated emphatically that he was not the Christ, but that he was simply his fore-runner.

26-31. These verses are expressed in plain simple language. Paul is dealing with the tremendous subject of the cross and the resurrection, but he is not using any highflown language. He charges home upon the Jewish rulers of Jerusalem the condemnation and death of Christ. Some persons get a bit tangled just here when it is said that the rulers did to him all that the prophets had spoken of. They find it difficult to understand why the rulers were guilty of crime in doing what the Bible said they would do: but to use a common expression, they get the cart before the horse. The prophets spoke not to enforce things, but they saw what would come to pass in the ordinary course of events, and set that down as though they were writing history. Paul emphasized the fact that Jesus was actually killed and his body laid in a tomb. Well might he emphasize this

fact, for ever and anon some infidel has tried to persuade the church that Jesus Christ did not die, but only swooned, and that instead of being raised from the dead, he came back to consciousness, just as a person who faints may recover consciousness in a short time.

38. Through this man is preached unto you the forgiveness of sins.—That is a burning picture if you can see it. Paul in his teaching has Christ come from the dead out of Joseph's tomb, and stands him before the people in all of his living power, and declares that their hope of salvation from sin is locked up in that risen Christ. John grows very bold in his first epistle and declares that a person who does not believe these facts, makes God a liar. According to his writing, the man who is the prince of liars is the one who denies the blood atonement in a living Christ.

39. By him all that believe are justified.—Dr. Samuel Chadwick in his great sermon on this subject, grows very bold and declares that the world is already pardoned. He says the only difference between one who is saved and one who is not saved, is that the former has accepted his pardon, and the latter has not. Of course he does not mean to say that one may accept his pardon and go on sinning. The acceptance must change his whole life. He compares it to the case in England when the Queen pardoned all deserters in the English army, on the condition that they return to their places in the ranks. The Doctor is bold, but I think not too bold in dealing with the subject.

1 Cor. 15:19-22. This quotation from 1st Corinthians contains some of the grandest truth that has ever come to mortal hearts. The Corinthians had denied the resurrection, and Paul is trying to drive the truth home. They had given up the world for Christ in an age of terrible persecution, and now if they had no hope in him for eternity, they had lost everything, and were of all men most miserable.

### PERSONALS.

In spite of inclement weather, nearly 2000 young people from all over Indiana and surrounding states attended the sixth annual spiritual Youth Conference at Taylor University, Upland, Ind., the week end of March 10-12. Scores of young people found Christ and definite victory during the three days. Speakers were Dr. Harry Lindbloom, Chicago, Dr. P. B. Smith, of Richmond, Ind., Rev. Hazen Sparks of Elkhart, Ind., and Dr. Robert Lee Stuart, President of Taylor University. The conference is conducted each year by Taylor students.

Unfortunately, some one started a report that I had passed on to my reward. I wish you would correct that in The Pentecostal Herald. Some four years ago I was sick from overwork, came south and rested. I am going as strong as ever, hard at work in the deep south. Between revivals I am acting pastor at Donaldsonville, La. A year ago they were about to close the church for lack of interest and today we have almost one hundred interested in this Methodist Church which ministers to all faiths in the community which is 95 percent Catholics. I am the only Protestant preacher in a radius of thirty miles or

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more. We have kept two churches from closing and before Easter hope to open one closed for three years. So I am far from dead but would like to hold some revivals where the folks are hungry for souls. I have open dates for March and April.—Rev. C. Fenwick Reed, 710 E. Washington St., Greencastle, Ind.

My name and slate have been appearing in The Pentecostal Herald for some time. I am an evangelistic pianist and accordionist. I play the piano for congregational singing and use the accordion for solo work. I am booked through April 9th; after that date I am open for tent and camp meetings. I also do children's work, using object lessons. For a number of years I traveled in a team with another young man, who is now serving as pastor of a church. I would be glad to hear from a singer or singers wanting a pianist. My address is Albert Titus, East Liberty, Ohio.

I would like to report our recent revival conducted by Rev. E. O. Hobbs, of Westfield, Ill. We had not had a soul converted in our church for ten



years, so conditions were not favorable. We had never heard such clear-out, plain exposition of gospel truth, as Brother Hobbs presented; he threw his whole heart into the services, day and night, until a considerable number were converted, some reclaimed, and the entire church lifted spiritually to "higher ground." Our prayer meeting attendance has been trebled. We are hoping to have Brother Hobbs again next year.—Beulah Fawcett, Secretary of Official Board.

A public meeting under the auspices of the Women's Holiness Ministry League will be held on Monday evening, April 10th, at Asbury College, Wilmore, Ky. This meeting is scheduled for the evening prior to the opening of the Annual Convention of the National Association for the Promotion of Holiness.

The speaker of the evening will be Rev. Monna M. Rogers, Evangelist and Secretary of the League. The subject of her address will be Lapidaries of God. Special musical numbers will also be enjoyed. A most cordial invitation is extended to all to reach Wilmore in time for this worthwhile service.

The Women's Holiness Ministry League was organized three years ago, and its annual business meeting is held each year at the seat of the National Convention, at some time during its session. Women who have a call from God for any work for the advancement of his kingdom are eligible to membership. If you are interested in becoming a member of this Association send in your application to Rev. Monna M. Rogers, Westerville, Ohio. In this day of religious lethargy there is a need for women to be banded together for work in the Master's kingdom.—Mrs. John A. Duryea, President.

The Shenandoah Union met Friday night, March 8, in the Methodist Church at Woodstock, Va. The young people of Mt. Jackson had charge of the devotionals, which was enjoyed by all. The president, Mrs. Fielder, of Front Royal, Va., called the meeting to order. The secretary called the roll and read the minutes of the last meeting. It was suggested that each department make a container with a slot in the top of it, to put their thankoffering in. Miss Margaret Campbell gave a brief report of the youth's revival which was recently held in Front Royal, Va. The Union Forge young people were awarded the attendance banner with Rev. R. O. Louthan as pastor. The efficiency banner went to the young people of Strasburg, with Rev. A. O. Lyons as their pastor. A motion and second was made for the adjournment of the business session. Rev. F. K. Strieby, pastor of the church, led the group in several songs after which delicious refreshments were served. The next business meeting will be held in the Methodist Church at Toms Brook, Va., May 5th. The young people of Limeton, Va., are requested to have charge of the devotionals. The next counsel meeting will be held in Miss Virginia Newman's home at Edinburg, Va.—Margaret Pence, Reporter.

#### SUMMER SCHOOL OF THEOLOGY ANNOUNCED.

The management of Winona Lakeology announces the

1939 session to be held from July 11 to August 16, with two semesters of fifteen days each.

Winona Lake is located in Northern Indiana, and is one of America's beauty spots, dedicated for more than forty years to religion, education and wholesome recreation. It is of easy access by train, bus or auto, being about one hundred and fifty miles east of Chicago, reached by Pennsylvania and Big Four Railroads with trains stopping at Warsaw, Ind., less than two miles from Winona Lake.

Winona Lake School of Theology has had a continued existence since the days when Dr. G. Campbell Morgan conducted there "The School of the Prophets" in 1920 and 1921. The Director of the School is Dr. William Edward Biederwolf, and the Dean is Dr. J. A. Huffman. Students come from Coast to Coast, from Canada to Florida, and from other countries.

This School makes no apologies for its defense of Evangelical Christianity in a very vigorous manner. It believes that it has been raised up to combat the heresy of so-called Modernism, and to contend earnestly for "the truth once delivered." Work can be pursued in one or both semesters, and credits may be earned toward the regular Theological degrees.

The Faculty for the coming session are as follows: Dr. J. A. Huffman, D. D., Dean; Dr. Henry S. Gehman, of Princeton Theological Seminary; Dr. Peder Stiansen, Northern Baptist Seminary; Dr. James Charbonnier, Taylor University School of Religion; Dr. William H. Leach, Editor of Church Management; Prof. Rollin Pease, of the University of Arizona (Music Dept.); Dr. John McNaugher, President Pittsburgh-Xenia Theological Seminary.

Subjects offered during the coming session are as follows: Old Testament (Genesis), Old Testament (Prophets), New Testament (The Gospels), New Testament (Romans), Church History (Reformation Period), Theology, Church Management, Church and State, Greek New Testament, Speech, Music.

A twelve page Prospectus with full information may be had by requesting the same of the Dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.

#### PROGRAM EDUCATIONAL DAY, NATIONAL HOLINESS CONVENTION

Asbury College, Wilmore, Ky., Thursday, April 13, 1939.

Afternoon.

1:30—Devotion, led by the Chairman.

2:00—Roll Call of the Schools. (To be responded to by a School Executive or representative).

2:30.—Address: "Holiness Education as a Holiness Factor." H. Orton Wiley, President Pasadena College, Pasadena, Calif.

3:00.—Address: "An Evaluation of the Various Levels of Holiness Education." Stephen S. Paine, President Houghton College, Houghton, N. Y.

3:30.—Questions and Answers.

3:45.—Business.

NOTE—An Educators' meeting will be held at 7:30 in the evening of the same day, and two meetings during the forenoon of Friday, the 14th, to which all persons engaged in the work of Education are invited. Room or Auditorium to be announced.

Educational Committee.—J. A. Huffman, Chairman, Z. T. Johnson, Byron S. Osborne, H. Orton Wiley, Walter L. Surbrook, H. J. Long, Sec. Treas., William F. McConn, C. Hoyt Watson, Iva Durham Vennard, Clarence J. Pike.

Thursday Evening, 7:30, April 13, 1939.

1. A Survey of Some Phase of Holiness Education—Pres. M. G. Standley, God's Bible School.

2. How to Promote the Spiritual Life of the Student while on the Campus.—President LeRoy M. Lowell, Spring Arbor Seminary.

3. Meeting the questions of Doubt and Confusion in the Minds of Youth, during this Critical World Period.—Dean S. A. Witmer, Ft. Wayne Bible Institute.

4. Maintaining a Spiritual Atmosphere on the Campus.—President C. Hoyt Watson, Seattle Pacific College.

Friday Morning, 8:00 O'clock.

1. Hindrances of Spiritual Progress in Christian Schools.—President Worthy Spring, Cleveland Bible College.

2. Is the Bible Made Sufficiently Prominent as a Book of study in our Holiness Schools?—President C. H. Hostetter, Messiah Bible College.

3. Are Holiness Schools Giving Sufficient Attention to Other Cardinal Doctrines?—Vice President Z. T. Johnson, Asbury College.

4. How to Protect our Graduates in a Graduate School.—Vice-President Blaine Lambert, Chicago Evangelistic Institute.

Friday Morning, 10:30 O'clock.

Unifying the Work in Various Theological Schools, and Theological Departments of Holiness Colleges.—President Clarence Pike, of Portland Bible Institute.

#### CARPINTERIA, CALIFORNIA.

On January 31, Rev. and Mrs. Jas. Gibson arrived in our town for a series of evangelistic services. From the first service interest began to increase and continued to do so throughout their stay with us. After a few nights of straight preaching and applying the gospel in the old-time way, conviction gripped the hearts of men and women boys and girls, and the altar was crowded at practically every service. It was great to see the altar baptized with penitent tears and to hear the testimony and shouts of newborn souls. Men and women whose hearts had grown cold through carelessness came back to God, their hearts became warmed and the joy of salvation returned.

This meeting has been the talk of the town, and while this church celebrated its 76th anniversary last year, yet we hear from the oldest inhabitants that they have never seen a meeting in Carpinteria like this. The attendance increased beyond the seating capacity of the auditorium, and even after opening the Sunday school section we had to use chairs in every available space.

Mrs. Gibson did a marvelous work among the boys and girls in the afternoon services. It was a beautiful sight to see those little children kneeling at the altar with their hands pointing heavenward responding to the invitation to give their hearts to God.

We received last Sunday 19 into church membership and several on the

previous Sunday, making a total of 25 received since conference. There are others to come in as a result of the meeting. Yes, it was a great meeting, affecting not only the church membership but the town. People are going to use their talents for God as never before; this is revealed by the splendid choir and orchestra just organized. We solicit the prayers of the church at large that God will keep the revival fires burning. God bless Brother and Sister Gibson for their great success in our midst.

Yours in the Master's service,

John J. Woodson.

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Peace, the calm, cool victor over  
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The Christian hope today in prayer  
and song,  
The conqueror of avarice and pride,  
Whose only weapons are a heart of  
love  
For all the earth and Christian faith  
to guide,  
With God the mediator from above.  
For peace then let us all in prayer  
unite,  
And help from God was never sought  
in vain;  
His ear is never deaf when cause is  
right,  
And thus through ardent prayer we  
shall attain  
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of peace,  
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#### His Last Words.

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Howe, Ind., April 5-9.  
High Point, N. C., May 14-28.

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father's servants had digged in the days of A'bra-ham his father, the Phi-lis-tines had stopped them, and filled them with earth. 16 And A-bim-lech said unto I'saac, Go from us: for thou art much mightier than we. 17 ¶ And I'saac departed thence, now an oath betwixt

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**OWEN, JOHN F.**  
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## LIFE CAN BE BEAUTIFUL.

O. E. Ratcliffe.

Though one may meet with toil and care

As through this life we go;

Though trials meet us everywhere,  
There is one thing we all should know—

Life can be beautiful.

Temptations that are hard to stay  
When strength we need is weak,

We still can look above and pray;  
It is not far to seek—

Life can be beautiful.

If we but seek the upward way

And ask God's guiding hand,

He'll give us strength for every day  
And help us all to stand—

Life can be beautiful.

This life is what we make of it,

By thought, or deed, each day,

And if we live for others

And trust God all the way—

Life will be beautiful.



# GEO. W. TRUETT, A BIOGRAPHY.

"A sage of modern church leadership." "This is a story of one of the most effective and best beloved preachers of modern times." It is a marvelous story and exceptionally well told. This reviewer has been hearing George W. Truett occasionally for more than forty years and have watched his wondrous career with admiration and joy; but this book told me lots I did not know. What preacher that does not want to read the biography of an outstanding world character as a preacher. This biography has a message for all who love our Lord Jesus Christ in sincerity. It is dedicated to "All faithful ministers of Christ Jesus." The accomplishments of his early life, especially the lifting of the ninety-odd-thousand debt on Baylor University, of Waco, Texas, were amazing. They were prophetic of the coming man who has more than measured up to all the great expectations created. All these years he has grown in favor with God and man. The secret of it all is that in addition to rich natural endowments, his life has been "hid with Christ in God." "God's man" is the designation that best befits him. If you want to scale the heights, get this biography. If you want to be brought low and made to yearn for power with God and man, get this book.—M. P. Hunt.

"George W. Truett, A Biography," by P. W. James. The Macmillan Co., New York. 230 pages. \$2.50. Order of Pentecostal Publishing Co., Louisville, Ky.

## JUVENILE DELINQUENCY.

Dr. R. J. Kiker.

It has been said: "Youth is on the march" and so it is—on the march to heinous crimes unthought of 25 or more years ago. Modern youth is stubborn and does not want either law or discipline. As I sat in my office early last spring, I saw some mischievous boys attempting to climb a tree, and finally succeeded. Their main objective was—to tear up a bird's nest, and destroy her eggs; possibly her young. Modern youth is destructive. Modern youth is rebellious. If you tell them they shall not, they determine it shall be done. Later on in the season, a company of boys visited the "Y" premises with air rifles and small calibre firearms, and they attempted the slaughter of innocent song birds. Further evidence of destruction—anything to kill.

Not long ago I met a young lad not seven years of age. He was attired in Indian regalia. On his hip was a small toy pistol. He immediately drew it and pointed it at me—demanding I hold up my hands. I asked him where he got the impression? He said, at the show-house, meaning the picture show. Yes, our modern show-houses are having a bad psychological effect upon the minds of our very young boys. That impression is more than you think for. It breeds crime in later years.

Some years ago when our Texas banks were being hi-jacked, one day I was in the office of Mr. Tucker Royall, then President of the Royall National Bank of Palestine, and later of Dallas, Texas, but now deceased. We talked of how banks were being held up by mere beardless boys in some instances. I asked him what he thought was at the bottom of it all? He said this age had an inclination and desire to wrest from the other fellow something for nothing without putting something in for return. Speaking of youthful criminals, this great statesman and financier told me that he felt that the modern picture show was very largely responsible for juvenile delinquency. He felt

that the cheap, dirty, sensational western type of pictures which showed the old-time corner saloon, gambling halls, and houses of prostitution made a bad impression upon the youths of today, and said that we were reaping a harvest of youthful vandals who stopped short of nothing to accomplish their nefarious purpose. That was the verdict of one of Texas' greatest bankers, and I am inclined to think he was right. The lad above I mentioned, got the bad impression of carrying a toy pistol at the show-house.

Go with me if you please around here in Southern Illinois on some Sunday night and see the great array of automobiles stacked around these so-called Taverns which are nothing but saloons, and far worse than the old corner saloon ever dared to be. They are attractively lit up by colored lights or Neon signs, and there is music and pretty girls in their teens acting as bar maids or beer dispensers as well as hard rum. The inmates of these places are not old men, but young men and boys not 21 years of age with their female companions. The booze crowd told us if the 18th amendment was abolished and prohibition done away with, that such conditions would not exist. They told us these places would operate respectably. They told us minors would not be sold liquor, yet they have violated every promise. They never close their doors. Sunday is their big day. Young beardless boys with young girl companions go to these places of vice and are carried away dead drunk and roam our highways in cars at all hours of the night. Who ever heard of a liquor dealer obeying the law? You might as well believe a skunk will quit dispensing "florida water" as to believe a liquor dealer will obey the laws. I say again, the modern picture show which has lent color and respectability to drinking among young boys and girls has also played a heavy card for the liquor interests.

Modern youth is ungodly. Not long ago in the little town of Hurst, I asked a youth if he went to Sunday School? He said h—no; what do I want to go to Sunday school for? I told him to learn the truths about God and Jesus, the Savior of his soul. He said to me d—God; he never did anything for me. Think of that! In America, the land of the free, and the home of the brave, you will find youths so delinquent that they do not revere the name of God, but when his name is mentioned, they spit out vile oaths.

Here in southern Illinois our churches are practically empty on Sunday nights, and you see few youths in them. It is really dangerous to travel the highways in a car after dark. Many horrible accidents are happening due to the delinquency of modern youth who are satisfied to cut the church, and roam the highways after night with wild girls of questionable character who smoke, drink, and many of them have diseases that are incurable. Not long ago, I attended one of the large Methodist churches in southern Illinois, and I counted less than ten young men and women in that congregation of about 50 people. The church had a capacity of about 1000.

The gentleman who was gracious enough to carry me in his car and myself, stopped by a tavern on the road home to see what the devil had

going. Things were going strong. They had a hi-toned paid orchestra; a band, and the music was "hot," as the boys say. Some 200 or more young men and women attired in their best were in this den of vice and shame dancing to this music, while others were drinking and smoking cigarettes. What kind of citizens will these make for our nation if they live? What's going to become of the church?

After serving the Y. M. C. A. as a Secretary for more than 34 years, I am convinced that modern youth is very delinquent. Some 5 or 6 years ago, I held a forum and confidential conference with 25 young men whom I picked in the town of Palestine where I lived. I called each one of them to my office and held a secret conference with each separately. I quizzed them on present day moral issues. I asked them questions about drink, smoking, and the social sins. I am astonished to write that 20 out of the 25 boys told me they considered it no harm to even drink or smoke, and 19 of the 25 told me they considered it no harm to have improper relationship with a young woman if she was willing. They had the brazen impudence to tell me that their passions were God-given and that they considered it no crime to gratify these whenever occasion demanded it. Now here is the sad feature: 17 of those 25 boys were members of evangelical churches. Think of it!

I could write much upon the above subject. Certainly there is a mighty challenge for the church today—to go out and redeem modern youth, and wrest them from the clutches and talons of modern vice which has them within their grip. Our jail houses and prisons are full of beardless boys, and young women also who have been violators of all sorts of laws, and who have refused to pay any attention to discipline at home, or obey the laws of the land. Commonly speaking, they consider themselves as a law unto themselves, and they defy, not only the sacred injunctions of the Holy Word, but they disregard all municipal, state, and federal laws in many respects.

## OUR "BLESSED HOPE."

F. S. Sprague.

When Jesus the Savior with glorious might

From Heaven to earth shall descend—  
And myriad hosts of angels so bright  
Shall our Royal Dictator attend—  
When glorified saints of all ages  
Shall view

His face that outshineth the sun—  
Hallelujah! His promise "all things  
to make new"  
Is fulfilled, and our Heaven begun!

O praise to the Father—The "Lord  
God of Hosts!"

And praise be to Jesus—the Son!  
And praise be to Him the blest Holy  
Ghost!

Hallelujah; The blest "Three in One!"  
In their Council Chambers, this Eternal  
"Three"—

That inhabiteth Eternity's shores—  
Devised the great "Plan of Salvation"  
so free—

"Fallen Man" from the "Curse" to restore!

O, rapturous bliss! O Supernal joy!  
The "Desire of all nations" at last—

Appears—all sorrow and sin to destroy!

The long reign of Evil is past!  
Then welcome! O, welcome, thou  
Heavenly King

The Light of the "New Earth" to be—  
The "Bright morning Star"—"First  
born" and "Dayspring"

We avow our allegiance to Thee!

## ZONYA.

Max Wethheimer, in an introductory word says, "Zonya is an extraordinary story of absorbing interest from start to finish. The author has been a conscientious missionary to the Jews in the large cities of the United States and Canada for a number of years. With her God-given love for Israel she has come in close personal contract with them in their homes and synagogues as well. The Holy Spirit has energized her present work." In this day when anti-semitism is spreading everywhere this book seems providentially provided for the times into which we have come. The book profoundly gripped this reviewer. Would that it might find readers by the millions. It is informing, thrilling and soul-stimulating. While the characters are mythical, yet they portray facts. If we knew just how to say it we would make everybody who reads this review to get and read this book.—M. P. Hunt.

"Zonya," by Agnes Scott Kent. Eerdmans Pub. Co. 310 pages. Price \$1.50. Order of Pentecostal Publishing Co., Louisville, Ky.

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## WHAT IS THAT IN THINE HAND?

M. Carrie Hayward.

Oh, blessed Lord, I know there's much to do,  
Thy call for workers sounds the long day through;  
Thy fields are white to harvest, and the grain,  
For want of reapers, wastes upon the plain.

I see the need; I hear Thy call to me,  
Yet have no talents fit to offer Thee.  
I have no gold to give in lavish store,  
No costly treasures at Thy feet to pour.

Had I a clarion voice to rend the air,  
Or like Elijah, could prevail in prayer;  
If I could sing like David, preach like Paul—  
Such gifts as those, Lord, I would give them all.

But hark! down the dim vista of the years  
Come voices, falling on my waiting ears.  
The voice of God, in kind yet firm command,  
To shunning Moses: "What is in thine hand?"

Only a rod, which he had used to guide  
His wayward flock down the mountain side;  
A simple rod, which yet at God's command  
Became a mighty weapon in his hand;  
By it, the haughty Pharaoh and his host  
Were sorely plagued and humbled in the dust;  
And burdened Israel, harassed and oppressed,  
Escaped from bondage, toward their promised rest.

The Red Sea's waters 'neath its power divide,  
And Israel's host pass safely through the tide.  
Outstretched again, and wild tumultuous wave  
Buries Egypt's horsemen in a watery grave.

"What is that in thine hand?" Small worth I ween,  
Just an ox goad used to urge a plodding team.  
But Shamgar, ploughman, rude and all unskilled,  
Became his people's champion, Spirit-filled;  
Then fearless in Jehovah's strength arose,  
And with his ox goad slew his country's foes.

"What is that in thine hand," O shepherd youth?  
A simple sling and pebbles smooth, forsooth;  
Small things which he had learned to use with skill,  
While watching sheep o'er Bethlehem's vale and hill.

He meets his foe unarmed, nor feels the lack,  
But fearless flings the braggart's challenge back  
With stone and sling, used in God's holy name,  
Two armies gaze on proud Goliath slain;

And Israel's host rejoice at set of sun  
With shouts of triumph, o'er the victory won.

"What is that in thine hand," thou little lad?

Just five small loaves, and fishes two,  
he had:  
His own small meal, yet to Christ's waiting hand  
He yields it all, nor questions His demand;  
Then wonderingly beholds his simple food  
Become a feast for all the multitude.

"What is that in thine hand?" And one I see  
With tired eyes, stand by God's treasury.  
The rich pass proudly through the temple door,  
With gifts of gold from out their plenteous store;  
And she had but two mites—it seemed so small,  
But One who watched knew that she gave her all,  
Then went her way, nor dreamed her gift sublime  
Would help to fill God's treasury through all time.

"What is that in thine hand?" A needle, yes;  
So small a thing with which to cheer and bless.  
But used by gentle Dorcas, Spirit-led,  
The suffering poor are clothed and comforted;  
And fragrance sweet of kindness and goodwill  
Lingers around the name of Dorcas still.

"What is that in thine hand?" O weeping one,  
Low-bending at the feet of God's dear Son?  
Just a little box, but when she breaks it there,  
A rich perfume floats out upon the air;  
But sweeter to the burdened heart of Christ,  
Was the tender love expressed in sacrifice;  
And the key which God's rich treasure-house unlocks  
May still be found in Mary's broken box.

Oh, blessed Lord, no more to Thee I'll say  
That I have nothing at Thy feet to lay.  
Take what is in my hand, however small;  
With trembling joy to Thee I yield it all,  
Content to know the gifts Thou dost not bless,  
However great, will sink to nothingness;  
While those of little worth will, in Thy hand,  
To wondrous power and usefulness expand.

Then take me, Jesus, spirit, soul,  
I own Thee Lord and Master of the whole.

## MY TAPESTRY OF LIFE.

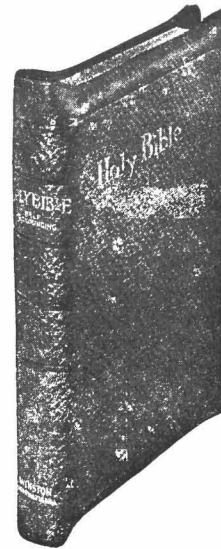
As I take up the threads of life, each morn,  
Let me weave each thread, with patience, and take care  
That I tangle not the ends, but let me weave a pattern, both beautiful and rare.

And in this pattern let me weave, each day,  
Thoughts that are beautiful, all that's good and fine,  
Love that is pure and true, and though the way  
Be sometimes rough, my faith in

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the Divine.  
Let me weave the beauty of the early morn,  
The song of the birds, when they awake from sleep,  
The fragrance of the flowers, wet with dew,  
The sunset, as the evening shadows creep.

Let me weave a baby's winsome smile,  
A dimple where the cherubs kissed its cheek,  
And as I weave, into it let me weave  
The precious memories I would ever keep.

And as I weave this tapestry of life,  
Let me, the beauty of it never mar  
With threads of envy, avarice, and hate,  
But love for fellowman, both near and far.

Let me weave into this pattern, and when  
The threads are finished, and the

ends all tied,  
Let me hear the Master say, "Thine well done,"  
When He turns it on the other side.  
Zella May McCarl.

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